

New Forces and Old in China, by Rev. D. Z. Sheffield, D. D.

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCI

21 April 1906

Number 16



HENRY M. BEARDSLEY

(Mayor-elect of Kansas City, Mo.)

New York

The Pilgrim Press
BOSTON

Chicago

Our Readers' Forum

Additional Testimonies to Personal Faith in Immortality

My faith in immortality depends on the saying of Christ, "I am the resurrection and the life." Yet not on those words alone but on that idea which saturates the New Testament. I read such significant books as John Fiske's *Life Everlasting* with interest but deductions from the study of natural phenomena bring me only cold comfort. All that is worth while in our lives is bound up in our social relationships, therefore I believe in the reunion of friends after death. If it were not so he would have told us.

The poem, *Christus Consolator*, has helped me and the ideas contained in Henley's poem, *I am the Captain of my Soul*.

Wellesley Hills, Mass.

M. C. F.

Is not immortality very much like faith in that it is "the substance of things hoped for, the evidence of things not seen"? There must be many men and women in the world who having belief in unbroken life nevertheless cannot say what definite form a future life is to take nor yet what shall be its circumstance of effort and of love. All the life of the out-of-door world, too, so dear to the modern man and woman, but proves this continuity of being.

There is one aspect of death which is sometimes not thought of or which is lost sight of in personal grief—that death should be and is under normal conditions as sweet and natural as the falling of the leaf from the tree. But for the loss of personal companionship there can be no compensation that returns what is

gone. There is, there must be, however, compensation of some kind—a deeper realization of what has been ours and is still ours; a quickened desire to value life fully, to miss no opportunity; and, in the *mortalia* that hedge us round, a sense of brotherhood with all mankind.

Mr. Holyoke College.

J. M.

Dr. Gunsaulus's Daily Services

What does he preach? Jesus Christ. Same theme week after week. There's a regular cauldron of boiling civic problems in Chicago just now, and one would think that a man of the Gunsaulus energy couldn't keep himself from mixing in with the crowd and helping stir. But not a word first or last about civics or politics or anything external. Just Jesus Christ—the Lord, the Saviour, the King that the soul needs; and much, much about his power to transform a life. One principle: "Jesus only—straight, simple religion." One plea: "Come, find law in his love; come fall in love with Jesus."

I climbed over the footlights to ask a superfluous question: "You like this, don't you?"

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Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, pupils for water color painting, also order work for Easter. Address R., 15, care *The Congregationalist*, Boston, Mass.

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Wanted, a competent girl or woman to do the work for three elderly people in a pleasant village home. \$30.00. Address Box 13, R. F. D., Route No. 1, Shirley, Mass.

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To Rent, a pleasant ten-room furnished house on a quiet, accessible street in Brookline, at a low rate to the right party, until October. Unusual opportunity. Address H. A. B., 15, care *The Congregationalist*, Boston.

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To rent, for the summer, a small, pleasant, neat cottage in the quiet, beautiful village of Cornwall, Ct. Comfortable, well-shaded veranda and yard. Desirable for those seeking rest. Terms reasonable. Address C. M. Cole, Cornwall, Litchfield Co., Ct.

For Sale or to Rent, Hawkes Cottage, seven rooms, furnished, Bear Island, Lake Winnipesaukee; under large pines, near steamboat landing. Good water, fine scenery, good boating, fishing and bathing. Inquire of Rev. S. Hawkes, Wilson, Ct.

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Wanted, Parker's People's Bible, Stoddard's Lectures, Beacon Lights of History, New International Encyclopedia, Americana, Century Dictionary, Warner's Library, Appleton's American Encyclopedia with index and all annuals, these and Britannica, Modern Eloquence, Historians' History and Forbush's Travel Lessons in Life of Christ, unsurpassed for the Sunday school, for sale. Address Book-exchange, Derby, Ct.

For Sale, a fine property at Essex, N. Y., on the immediate shore of Lake Champlain, an elegant house, fourteen rooms, modern plumbing. Water from the lake over the house. Five acres of excellent land. Beautiful shade trees. An orchard, apple, pear, plum, cherry trees. The place is admirably situated for a summer residence. For further description and terms of sale write to Rev. Charles N. Wilder, 235-E 70th Street, Chicago, Ill.

MAINE

WHERE THE PUREST BRAND OF SPRING TONIC AND BIG CATCHES OF TROUT AND LAND-LOCKED SALMON REWARD THE VISITOR.—In the spring the angler's fancy sends him toward the woods of Maine. No, Shakespeare didn't write this; nor our old friend Izaak Walton; but we all know it just the same, and it is a sure thing that the fellow who is busy preparing his tackle and fixing up his rod is thinking of a sudden journey North. No life can compare with that of the woodsman. "Away from the street's rude bustle and tokens of man and stage," the man in the wilderness enjoys the ease of a monarch, and much as we may seem to roll in the luxuries of civilization, there is that in every man's nature which makes him occasionally and involuntarily turn back toward the primitive, where he can listen to the songs and behold the actions of nature in the skies, trees, the birds, the air, the brooks and in every thing which he sees or touches. Maine is the promised land, the wilderness of the moose, the caribou, the bear and the deer, and the proud possessor of sixteen hundred ponds and lakes; and myriads of rivers, where trout and salmon, perch and pickerel, bass and land and almost every variety of the finny species abounds.

In Maine the angler can seek a prolific fishing ground in almost any direction; but lest the new comer may find it hard to choose from the hundreds of lakes and streams, we will mention a few sections where good sport and results await the visitor. Sebago Lake, a few miles west of Portland, the home of the salmon, the famous Rangeley Lakes and Dead River region offer alluring sport; in the waters of Umbagog, Moosehookmeguntic, Farmachene and Cupusitic, also the Penobscot and Aroostook Rivers, Moosehead Lake, the largest body of trout water in the world. About three tons of trout is the annual catch at Moosehead. In the Moosehead region are Cheshunkook, Caribou, Lobster, Chamberlain, Cuquomogomoe, Onawa, Loon, Rainbow, Ragged and Brassua Lakes. In the Aroostook region are Penobscot, Fish, Allegash and St. John Rivers, and the Schoodic, Sebago, Pemadumcook, Mattawamkeag and a score of other lakes and ponds. Washington County has twenty-seven hundred square miles of fish and game territory. In the St. Croix and Dennys River, and at Grand Lake, Schoodic, Mo-pang and Tunk are some dandy "Square Tails."

However, Maine by no means claims a monopoly on the fish and game sport, for New Hampshire has a reputation in the same line, while in Vermont Champlain and her sister lakes prove a rendezvous for sportsmen, and in the Province of Quebec and New Brunswick and Nova Scotia are fishing grounds which the sportsmen would characterize as the "real thing."

There is just one way to reach the hunting regions—and that is *via* the Boston & Maine Railroad and connections. The Boston & Maine Passenger Department has just issued a beautiful booklet, something brand new, with a delightfully colored cover, illustrated and containing sixty-one pages of interesting descriptive reading on the fish and game territory of northern New England and the Provinces. This is the fisherman's guide, don't forget; this book will tell you in detail just where to go, what to do, etc. It will be mailed upon receipt of a two-cent stamp by the General Passenger Department, Boston & Maine Railroad, Boston, to any address in the world.

EVOLUTION OF THE BELL.—Bells, in one form and another, have been known and used from time immemorial. Evolution, however, has made many changes in them, from the tinkling bells of gold and silver—mentioned in the Bible—to the deep-toned resonant and practical bells of today. Since the fifteenth century an alloy of tin and copper, called "bell-metal," has been used in all bell-making, but it has remained for the Cincinnati Bell Foundry Co., of Cincinnati, O., to discover a still better "bell-metal" than tin and copper. The combination is their secret, but we know that an extra quality of fine steel plays an important part. This company makes what is known as the "Blymyer" Bell—and a better or more musical and resonant bell it would be difficult to find. The cost, too, is far below that of the tin and copper bell and, therefore, a great inducement to small churches. "Blymyer" Bells are made in Peals and Singles and are adapted to all uses. Any one interested in the purchase of a bell should get full particulars about the "Blymyer" Bell before deciding. The manufacturer will gladly send a catalogue free to any one on request. Simply address the Cincinnati Bell Foundry Co., Cincinnati, O.

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Chicago reports 213 pledges amounting to \$2,806, excluding the Oak Park meeting which was reported two weeks ago. Including suburbs Chicago has contributed in extra gifts \$4,440, a splendid showing. Peoria reports \$500 from 41 persons and canvass still on.

We have received during the week \$470 from a friend in Toledo for our special fund, \$250 from a Boston friend, \$836 in various sums by mail and \$112.50 for the Berkshire Fund.

Hereafter instead of watching "these columns rise," watch for new things every week.

CORNELIUS H. PATTON, Home Secretary.

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THE CONGREGATIONALIST

Saturday
21 April 1906

and Christian World

Volume XCI
Number 16

Event and Comment

THE RECENT TRIUMPH for good government in Kansas City, Mo., was due in large part to the character and capacity of the Republican candidate for mayor, Henry M. Beardsley, whose portrait we gladly put on our cover this week. He is in the class of Congregational laymen represented so well in Boston by Mr. Capen and in Minneapolis by Mayor Jones. Two years ago the best citizens, irrespective of party, urged Mr. Beardsley to take the nomination for mayor but he would not consent. He did become, however, president of the upper house of the municipal government and his record in this office has been so fine that when he was again drafted for the mayoralty contest he could not longer decline the call, even though it meant a large sacrifice of his own personal interests. After a spirited contest, Mr. Beardsley carried ten of the fourteen wards, receiving the largest vote ever polled in Kansas City for a mayoralty candidate. The majority of the newly elected members of the council are in sympathy with his principles and policies. His will be a business administration and, though one of the accusations of his political opponents was that he was in league with the corporations, he stands for all the people as against any unjust claims of corporate interests. Elsewhere in this issue Rev. J. P. O'Brien of Kansas City and Pres. Henry Hopkins of Williams College, a former pastor of Mr. Beardsley, tell what manner of man he is. He is not unknown to Congregationalists throughout the country and his address at the National Council of Des Moines was a noble setting forth of the layman's idea of the Church's relation to political and industrial life. We congratulate the denomination on being able to furnish such first-class mayoralty timber for Missouri's thriving and influential city.

SIMPLY to register the special services held last week in Congregational churches in recognition of the sufferings and death of our Lord would take several pages of *The Congregationalist*. We can therefore only select from the numerous programs which have reached us—all of which we are glad to receive—a few typical ones to print on page 574. Compared with twenty or even ten years ago, the observance of Holy Week in our denomination has attained notable proportions not only in the city but in the country. The pastor of a small rural Ohio church reports, for example, that despite the extremely bad condition of the roads he held last week daily services, and though the attendance was small a deep impression was made on the people. We note

also the growing tendency to incorporate into the week's programs features hitherto associated with the Episcopal order of worship, such as collects for the day and the Service at the Cross. In many cases the crucifixion story on Friday was presented through the rendition by the choir of some classic composition with effective solo work. The sacrament of the Lord's Supper was widely observed, either on Thursday or on Friday evening. We rejoice also in the number of quiet, meditative services at the noon hour, which in some cases may grow into permanency. The helpfulness of the little book prepared by Oak Park pastors and entitled, *His Last Week*, should not be overlooked. Thousands of copies have been in use East and West, and thus many have been able to follow easily the successive steps in the pathway to the cross. All in all, the fruitage of the week is abundant and the hearts of many pastors who cherished large hopes with regard to it are full of thankfulness at the outcome.

ciales and public men, undiscriminating, wholesale, sensational and mercenary exploitation of evil being severely denounced; but discriminating, provable, unsparing exposure of corruption and unfaithfulness being commended. The President also made it very clear that denunciation of wrong and of evildoers must be impartial, there being no such thing as "unilateral honesty." "No good," he said, "will ever come from that warped and mock morality which denounces the misdeeds of men of wealth and forgets the misdeeds practiced at their expense; which denounces bribery, but blinds itself to blackmail; which foams with rage if a corporation secures favors by improper methods and merely leers with hideous mirth if the corporation is itself wronged. The only public servant who can be trusted honestly to protect the rights of the public against the misdeed of a corporation is that public man who will just as surely protect the corporation itself from wrongful aggression."

EASTER SUNDAY came to crown the impressions created by Holy Week; and if, in this latitude, it lacked the usual accompaniment of bright sun-shine, the deeper inward joy of the festival was rendered all the more evident as churchgoers braved the storm in order to have a part in the chorus of praise that was rolling up to God the world around. It is interesting to note the many variations of the central theme which preachers of different schools of thought and feeling evoke from year to year; but as the years go by there is no shading in evangelical pulpits of the great fact—explain it as we will—that Jesus died and rose again. The living Christ is still the energizing power in Christianity; and though thousands of people go to church on Easter from other motives than that of acknowledging him as their personal Lord, we dare to hope that their deeper life is touched by the time-honored words of Scripture and songs of praise. At any rate, the Christian heart clings to him who was dead and alive again, and goes from Good Friday and Easter Sunday into Easter week and into all the coming weeks of life longing for and in a measure, we believe, realizing that constant communion with him which Mr. Knight has described so beautifully on another page of this issue.

THE PRESIDENT'S SPEECH at the laying of the corner stone of the new office building of the House of Representatives was well balanced in so far as it dealt with public condemnation of public offi-

VERSASHOWING everything else in importance and immediate interest as soon as it was uttered, was the President's intimation *An Inheritance Tax* again that the nation "must in some form exercise supervision over corporations engaged in interstate business—whether by license or otherwise," and his additional intimation that personally he believes that in dealing with the growth of wealth in this country, we shall ultimately have to consider the adoption of some such scheme as that of a progressive tax on all fortunes beyond a certain amount, either given in life or devised or bequeathed upon death, the tax to be a Federal one. Interviews with senators and representatives reveal sharp division on the proposition in both parties, and it is calculated still further to disintegrate party lines as now constituted.

NEGOTIATIONS between the anthracite coal miners and the mine owners are practically no nearer settlement than a week ago. Each side has modified its position somewhat, but not sufficiently to reach an agreement, and Mr. John Mitchell has temporarily left negotiations in this case to journey Westward to take up consideration of the bituminous coal-mining situation which is so mixed, part of the fields being in operation on terms satisfactory to both operators and miners. There are some signs of a break in the miners' ranks in the anthracite region.—Testimony taken last week by the Interstate Commerce Commission in Baltimore brought forth admissions from officers of the Baltimore & Ohio Rail-

Holy Week in the Churches

President Roosevelt on Detraction of Public Men

road and the Western Maryland road that they were personally interested in coal mines adjacent to these roads, which received in consequence official favors from corporations supposed to be common carriers on equitable terms.

A PICTURE of Niagara Falls appeared recently in the New York *Tribune*, the rocks standing out bare and ugly with diminutive streams drizzling over them here and there. It seems impossible that Nature's greatest wonder on this hemisphere should be thus destroyed, but the process already is rapidly going forward. The new Chicago Drainage Canal takes a considerable proportion of the water that formerly passed over the falls. That may be regarded as a public necessity. Private American and Canadian enterprises already authorized will take more than twice the entire quantity passing over the American falls which is creating large fortunes for individuals and corporations. The President has sent a special message to Congress asking that proper restrictions be placed against further diversion of the water of the river for commercial purposes, and it is hoped that the government of Canada will cooperate in imposing such restrictions, since nearly three-quarters of the possible use of the water for these purposes must be taken on the Canadian side. Three thousand delegates to the "cheap power" convention to make a municipal lighting plant for all Ontario out of Niagara Falls recently presented their plans to the Provincial Government at Toronto.

A CONSPIRACY to defraud the United States Government was unearthed at Savannah, Ga., about **Government Swindlers Sentenced** seven years ago.

Capt. O. M. Carter of the United States Engineering Corps had then had for nine years charge of improvements in the river and harbor of that port. His successor discovered that Captain Carter had for several years systematically defrauded the Government in connection with the Atlantic Construction Company. The senior members of that firm were Messrs. B. D. Greene and J. F. Gaynor. After Captain Carter had been convicted, fined and imprisoned, these men were arrested in New York City, and held in bail at \$40,000 each. They fled to Canada, forfeiting their bail, and after a long fight against extradition, were last autumn brought back to Savannah and placed on trial. Last week they were judged guilty by the United States Court and sentenced each to four years in the penitentiary with a fine of \$575,749.30, the amount they had stolen. The expenses of the Government in securing their trial and conviction are said to have been over \$2,000,000. The successor of Captain Carter, who discovered the frauds, was Major Gillett of the Engineer Corps, who was recently selected to probe the frauds in the Philadelphia filtration works. Assistant Attorney-General Marion Erwin has carried on this case for the Government since its beginning. Those who say that poor men who break the laws are punished while rich criminals go free should take this evidence that justice though retarded by the use of ill-gotten

wealth, has prevailed. Judge Speer in pronouncing sentence quoted impressively the Scripture, "A little that a righteous man hath is better than the riches of many wicked."

A LABOR UNION ironworker, Frank A. Hawkins, was last week sentenced in New York City to one year in the penitentiary. His crime was

A Cowardly Law Breaker Punished that he was the leader with others in a brutal assault which disabled another man who was working at the job from which Hawkins had struck. Judge Goff, in pronouncing sentence, intimated that the jury were too lenient in their verdict and made some remarks which deserve to be widely circulated. Deliberate assault by a company of men on one man whom they dislike, maiming, sometimes permanently disabling and sometimes killing him, is one of the most cowardly as well as of the most cruel crimes. It is of the same nature as lynching, quite as dangerous to public peace, yet it is a crime often committed in our Northern cities, and as often unpunished as lynching is in the South. Judge Goff said:

When men representing organized labor step over the very broad and generous provisions of law and use violence as an argument to enforce their views upon their fellowmen, then the law is violated, and not only the rights of the individual are trampled upon but the peace and safety of the community are in danger. I think every true friend of the working man, and every honest and sincere working man himself, must regret every time that a man connected with labor organizations takes the law into his own hands and commits an act of violence. That man Anderson has just as much right to work as you had to refuse to work, and while it is in evidence that you said that this man took the bread out of your children's mouths, you took the bread out of his children's mouths, and his children were just as dear to him as yours were to you.

"MAXIM GORKY," "Ivan Narodny," M. Tschaikowsky and Dr. C. Schdilowsky, four noted Russian revolutionaries are now **Russian Revolutionary Propaganda** in this country to gather funds to stimulate sympathy with the Russian radical cause, and to bring about agitation in this country favorable to what they believe to be the only adequate mode of ending the rule of the autocracy. Mark Twain, W. D. Howells, Edwin Markham and other well-known men of letters in New York City began fraternizing with Maxim Gorky, the Russian realistic author of tales, and he bade fair, at first, to get more or less attention from radicals in this country. Later revelations as to his indefensible relations with a woman whom he brought with him, have made his future career here one that will be thorny. Such words as fall from his lips relative to American conditions in contrast to Russian are significant. The absence of militarism and outstanding control of the masses by police or military he can scarcely comprehend as possible. Most Americans, we fancy, will be content with the victory of liberalism and radicalism under constitutional forms, which the recent Russian elections for the Douma so strikingly disclose, rather than the more violent and anarchist propaganda which Gorky and his associates stand for.

PROFESSOR N. S. SHALER, dean of Harvard University's Scientific School, who died on the 10th, aged sixty-five years, was a Kentuckian, whose attainments as a geologist and as a scientist of wide range of knowledge were such as to give him international renown. His poetry, his discussions of the problems of philosophy, theology and social ethics, and his fraternal care of Harvard men, all of whom loved him, also revealed him as a humanist whom the university, both on its administrative and its teaching side, will greatly miss.—Richard Garnett, dead in his seventy-second year, was the son of a British Museum custodian of printed books, and his own life has been associated with that vast repository of literature and art as assistant in and later superintendent of its reading room, keeper of its printed books and editor of its catalogue. He is better known, especially to Americans, by his poems, by his lives of Carlyle, Emerson, Milton and Blake, by his essays on literature and the great masters of English prose and by his editorial labors on standard collections of literature and his contributions in standard encyclopedias. His learning was vast, his criticism sound and his style had life. For America and Americans he had a warm spot in his heart and many were the favors, official and personal, which they owed him.

UNION BETWEEN the Presbyterian Church of the United States and the Cumberland Presbyterian body is doubtless a certain event **Union of Presbyterian Bodies** in the near future, but it will be consummated fully only after a desperate effort on the part of its opponents to defeat it. Decided upon by both official bodies at their national meetings a year ago, the movement only waits certain necessary readjustments and applications. But meantime a persistent and often acrimonious minority has sought in every way possible to stave off the final result. The *Cumberland Presbyterian*, the official organ of the body whose name it bears, has given constant evidence the past year of the struggle going on within its ranks. It has dealt gently, all things considered, with the malcontents, who have introduced all sorts of irrelevant issues, raised the color line question and in other ways showed themselves uncompromising opponents of the union. The only thing which can be done now of a reactionary character is to introduce into the next, and probably the last, meeting of the Cumberland Presbyterian Assembly, which convenes at Decatur, Ill., May 17, resolutions declaring that all preceding steps taken have been unconstitutional. But the majority of the commissioners already elected favor union and nothing more than a temporary breeze on the floor of the assembly is likely to occur. Even this will not take place if the defeated party heed these sound admonitions of the editor of the *Cumberland Presbyterian*, who asks:

Do our brethren want division? Do they desire to encourage an unseemly contention against the action of their Church? Is it the right thing to do? These questions demand the most serious consideration. While the question of union was an open question, it was not only the right but the duty of those

who felt that the basis was unsatisfactory to oppose the union. They would have been untrue to themselves if they had not opposed what they believed was not best. But now these same brethren must face the new question, Is it their duty to encourage division?

SPECIAL ACTIVITY directed toward infusing more missionary zeal into the churches is not confined to any one denomination. Nearly all **Methodists and Missions** the leading ones have special committees and officers at work. These undertakings are in some cases known as Forward Movements, in others as Ways and Means and still others as Open Door undertakings. The Methodists are in the front rank of these aggressive endeavors and through the special missionary conventions which they are holding in different parts of the country are kindling the fires of enthusiasm. Held at strategic points they bring together sometimes no less than 1,000 delegates. The Minnesota Wisconsin Inter-State Conference recently held at Minneapolis, for example, is said to have contributed to Methodism in the Northwest a notably strong spiritual impulse. At New Orleans 700 representative Negroes from all over the South were present. Leading missionaries of the church take a prominent part in these conventions and while the financial appeal is not slighted, the main emphasis is on the privilege and glory of missionary work. The coming jubilee in India to which Pres. John F. Goucher of Baltimore and other leaders in the Church will go as official delegates, will be an event concrete and picturesque enough to stir the blood of followers of Wesley in all lands. It will be held next autumn in Bareilly and it is expected that Christian converts from all over India will sit together at the table of their common Lord and review the progress of these fifty years since the Methodist Episcopal Church in this country at the request of the great Scotch missionary, Dr. Duff, established itself in India in the person of William Butler. Today there is a strongly organized church of nearly 200,000 members with 128,000 children in the Sunday school and property valued at over \$2,000,000. Thirty-seven different languages are represented in this great Christian force.

DR. TORREY is far from satisfied with the outcome of three months' evangelistic labor in Philadelphia. His plain talk last week Wednesday **Dr. Torrey Disappointed** showed his disappointment, and he claimed that Philadelphia had not treated himself or Mr. Alexander fairly. His own words as reported in the *Public Ledger* are:

The Philadelphians are the nicest people, the most moral people, the kindest and the most sympathetic I ever met. But in every place in the world in which we have traveled we have met with better treatment than we have in Philadelphia. . . . Philadelphia is the best instructed large city in America. Its people have a clear apprehension of the fundamental truths. They believe with all their hearts in God. They believe in Jesus Christ as the Son of God. They believe he died on the cross for the love of man and rose again. Yet like all other average persons who believe themselves good Christians, they have not made an absolute surrender, and they are therefore not in the kingdom.

His main criticisms are directed at the in-

disposition of Christians to do personal work with their neighbors and the unwillingness of outsiders convinced of the truth of Christianity to make a public stand. Possibly Dr. Torrey underestimates the effect which his mission has already had. He seems to have set his heart upon 50,000 converts; but no evangelistic campaign ought to be subjected chiefly to the statistical test, and there have been many tokens of aroused interest on the part of Christians as well as some noteworthy conversions. Business men, for example, have been led to organize a club which it is hoped to make a permanent institution and to have, along with some of the usual accessories of clubs, occasional religious services. The mission will last about a week longer and it will then be the proper time to sum up the gains which we trust will be more numerous and gratifying than Dr. Torrey at present discerns them to be.

A STATEMENT was made in *The Congregationalist* of March 24 to the effect that money from the tribal funds of Indians would be appropriated by the Government, holding such funds in trust

Roman Catholic Indian Schools only for the children of Indians signing a request for such appropriations, which would be taken only from the shares of those signing the petitions. The *Word Carrier* of the Santee Normal Training School says that the Government is not only taking the money of Catholic Indians of Pine Ridge Agency to pay for the Catholic schools, but that "Roman Catholic partisans are putting their hands into their neighbors' pockets and abstracting half their money, the Indian commissioner holding them while it is done."

The writer of the above statement appears to have been misled by the wording of a telegram from the commissioner saying that the money for the Catholic school would be deducted from the total amount of the fund, "thus reducing by such amount the shares of all Indians." We have it on unquestioned authority that the 251 Indians of the Pine Ridge Agency who voted to give money to the Holy Rosary Mission School will have so applied just what is taken out of their 251 shares and no more, while the 959 who did not so vote will have whatever may be necessary for the Government schools taken out of their shares. The *Word Carrier's* reflections on Commissioner Leupp are therefore unjust, and the implied criticism of the President is uncalled for. We deeply regret that the misstatements we have here quoted and the false impressions which must have resulted should have been sent out from an institution of the American Missionary Association.

THE DESIRE of the officials of the United Society of Christian Endeavor to keep the movement abreast of the best thought and purpose Possible Improvements in Christian Endeavor of the churches is reflected in a communication just sent to all the pastors of Endeavor Societies in this country and Canada. It emanates from the committee appointed at the Baltimore convention consisting of eleven prominent ministers and laymen to investigate the possibility of changes of methods. The questions

cover the essential features in the organization, such as the pledge, prayer meeting topics, the number and character of committees, the relation of local societies to the church, and the function and powers of the United Society. The present attitude of the society on all these points is candidly set forth. With regard to the crucial matter of the pledge, the pastors are asked whether the term covenant would better be substituted for it. Perhaps it is not generally understood how liberal the United Society has come to be in this matter. We quote its own words:

We believe that the majority of pastors wish to have the backing of the United Society in their own insistence upon definite obligations, and do not want that backing removed. Believing this, the United Society has thus far required the societies that it enrolls to insert in their constitutions some form of pledge or covenant or agreement. What that form shall be is left entirely open. The pastor or the society or both in co-operation may write an entirely new pledge, more simple or more extended than the recommended pledge; the society will be enrolled with equal readiness.

We hope pastors will meet this request in the spirit in which it is put forth. It is not a bid for praise of Christian Endeavor, but a frank seeking of advice and even of criticism. Those who may think that Christian Endeavor is not adapting itself to modern conditions or fulfilling its earlier promise of usefulness to the local churches, ought now to apprise the committee of what they consider its weaknesses and suggest, if possible, remedies. The churches have as much at stake in this great movement as the organization itself, and it is for them to help conserve all the best elements and plan to make it still more serviceable.

IN THE RECENT Parliamentary elections the matter of greatest interest was the schools, and since then all eyes have been turned toward The English Education Bill the Minister of Education, whose bill was introduced into Parliament last week. Its most important features are popular local control of all schools supported from the public treasury and eligibility of all duly qualified teachers without reference to their church relations. The Anglican and Roman Catholic churches are the only religious denominations which have insisted on denominational teaching in the schools. They are loath to surrender to public control the schools which their children attend, and they cannot raise the money to provide for their own schools. The Anglican Church has so long had the chief voice in the management of elementary education that her clergy find it most difficult to realize that it can continue without their supervision. But Anglicans are in the minority in England and their numbers are relatively decreasing. Persistent attempts on their part to use their relation with the State to hold power over the schools will surely hasten the disestablishment of the Church from the State, which a good many Anglicans favor. The only stable condition for public education in England is for the State to provide for its support and to have charge of it, and to leave all doctrinal religious teaching to the churches to manage in their own ways without interference with the regular work of the schools. Probably it will be a good

while before such a condition is established.

PROFESSOR MATTEUCCI, director of the Royal Observatory on Mt. Vesuvius, rates the eruption which has swept away many villages, killed hundreds of people and destroyed much property during the past fortnight, as less terrible than the one in '79 A. D. when Pompeii was buried, but equal in intensity to the eruptions of 1831 and 1872, and particularly notable for its display of electrical phenomena. An American Observer, Mr. Robert Underwood Johnson of the *Century Magazine*, fortunately has given us a most vivid and admirable—from a literary point of view—account of the great display of natural forces and of the human terror the earthquake created.

The king and queen of Italy, with customary disregard of personal peril and with their usual humane impulses, have led in the work of rescue, relief and restoration; and throughout Europe and America funds are being collected which will be sent to succor the sufferers who have lost property or kindred.

EMPEROR WILLIAM of Germany sent a message last week to the Austrian Minister of Foreign Affairs which so obviously was a New Alignment thrust at Italy, while nominally only praise of Austria for its loyalty to German interests during the recent conference at Algeciras over Morocco, that it no longer is doubtful that a realignment of Powers is taking place of much importance. Italy evidently is drawing away from Germany toward France and Great Britain; and Great Britain and Russia are coming to an understanding with respect to India and Persia and their mutual interests the world over. This shatters the Triple Alliance, strengthens the Dual Alliance between Russia and France, and presages that understanding between the Slav and the Briton which idealists in Europe have long hoped for. Naturally it leaves Germany feeling sore, and must strengthen rather than weaken the ever growing party within the State which wishes to minimize militarism, reduce armament and leave the State free for economic development. — President Roosevelt's reference to the conference at Algeciras last week in one of his speeches and his overemphasis on the service rendered Germany by the United States at this conference does not strike us as calculated to better our standing with the other Powers.

A man and his wife last week made a successful balloon journey from Pittsfield, Mass., to a landing place in Connecticut not far south of Springfield. A sculptor in Illinois attempted such a journey and was found dead near Evanston, whither he had wandered in the night after he had landed. Mr. Arthur Wellman of the Chicago *Record Herald* bade his mother a pathetic farewell last week as he departed for Europe to make arrangements for an attempt to reach the North Pole in a balloon, hoping for better success than Major Andree had who lost his life in such an effort a few years ago. Explorers have some excuse for running great risks with air ships. Rich persons with nothing to do, wearied of automobiles, who take to the air for amusement,

may do so without risking much that is of value to others than themselves.

Take heed and keep yourselves from all covetousness."

The Church as an Instrument of a Class

Every organized movement for improving social conditions naturally seeks to lay hold of and use public institutions by which it can best carry out its purposes. The temperance movement may be taken as an example. It would use the school, the Church and the Government to gain its ends. The more earnest its promoters become the more they are inclined to feel that the institutions which do not indorse their methods and comply with their demands are antagonizing them. Their approach to the Church is more impudent than to the school or the Government because the Church's mission is the moral and spiritual betterment of mankind, and that is the declared mission of temperance organizations.

Just now the most caustic attack on the Church is made by organized labor. The definite aim of labor unions is to secure control of the labor market, then to gain for their members higher wages, a shorter working day, easier and more wholesome conditions of working and more complete control of the administration of labor. Without doubt it is to a degree desirable and just that these things should be secured for manual laborers. Without doubt also a legitimate and the most effective way to secure these things is for laboring men to organize themselves under leaders. It was inevitable that such organization would be followed by the organization of employers of labor, from whom labor unions aim to secure these things.

Ought the Christian Church to commit itself to labor unions as an instrument to gain their ends? As arguments that this is its duty, it is claimed that labor unions represent all working men, that they as a class are opposed or indifferent to the Church because it is unjust to them, and that the Church is untrue to its Lord because it does not espouse their cause.

None of these three arguments can be sustained, though they are urged by some leaders in the Church. As to the first, less than one-seventh of the manual laborers in this country are included in labor unions, and unorganized opposition of laboring men to these unions is strong and sometimes bitter. As to the second, statements made to prove it often disprove themselves. For example, Dr. John Clifford is quoted in Mr. Haw's book elsewhere reviewed in this issue, as saying that while eighty-three per cent. of Englishmen belong to the working classes, only three per cent. of these are members of any church. On this basis, if it be granted that five times as many of the remaining seventeen per cent. belong to the Church, the total of all classes would be only five in 100, and it is hardly conceivable that the Christian Church of England containing such a meager handful of men could be such a powerful factor in the nation's life. As to the third, when our Lord was appealed to as labor unions now appeal to his Church, "Bid my brother divide the inheritance with me," his answer was: "Man who made me a judge or a divider over you?

A fundamental mistake in considering the relation of the Church to the labor problem is to assume that it can ever be the mission of the Church to be the instrument of any class. It is not uncommon for ministers thus to misconceive its mission. An English clergyman in the volume above referred to, says that the Church is largely to blame for the alienation of the working classes because its clergymen "have dined with the rich and preached at the poor, instead of doing the exact opposite." Rev. W. D. P. Bliss in the *New York Independent*, claiming that the labor union on lines of social effort, is far more useful than the Church, asks what the Church has done to raise wages or provide accident or life insurance for working men, or to enforce hygiene in factories? If the Christian Church was created to do these things it may be conceded that it has failed.

Nor is the Church succeeding if its mission is to force all working men to join labor unions or to lose their work and become social outcasts as their only alternative. If it were to enter on such a crusade, its numbers would soon dwindle and it would earn the contempt with which it is now often said to be looked on by working men. The Church regards the movement to organize labor for legitimate ends with approval and sympathy. Its position, we believe, was fairly stated by the New York Methodist Episcopal Conference in this resolution: "We distinctly affirm the right of working men to combine for mutual well being. At the same time we protest against all interference with the right which every man has to work when, where and for whom he pleases." This resolution represents the attitude toward labor expressed by leading statesmen like President Roosevelt, by representative educators like President Eliot of Harvard and by industrial experts like the coal strike commission of 1903. It may be fairly assumed that the Church in taking this position represents the prevailing conviction of the American people.

But the supreme mission of the Church is not to aid any one class in society to gain advantages over another class, nor can it assume that one class is more fairly represented than another in the kingdom of God. The Church approaches all men in the spirit of Christ to persuade them to receive and cultivate that spirit, and if they feel that they cannot do this in association with members of any particular church, it is willing that they should unite in any fellowship which cherishes that spirit.

Christian truth and life are suffering loss today from too much talk about the Church's relation to the labor problem, as though Christianity had a peculiar mission to those who labor without having their money employed in the work they are doing. Phillips Brooks expressed an important truth when, replying to an invitation to preach to working men, he wrote: "I like working men very much and care for their good, but I have nothing distinct or separate to say to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

Religious Freaks in Business

A field of profitable business enterprise is always to be found by exploiting the religious instincts of emotional men and women. The medicine doctor among savage tribes and undeveloped races has his counterparts in the most advanced nations. Many of these make a great deal of money as clairvoyants, mediums and healers, who never attain more than local notoriety. Here and there a prince of these fakirs commands world-wide attention by the greatness of his schemes and his ability to carry them on by compelling the unquestioning obedience of a multitude of people. He—or she—claims peculiar privileged relations with supernatural powers, and a special commission from God to banish disease from those who do his will as made known through his appointed agent, and to drive sin out of the world. The more emphatically he affirms the moral law and the truths of the gospel of Christ, the better the class of followers he secures, the greater his influence and the more money flows into his coffers. It is easier to dupe good men and women than bad ones, because of their tenderer consciences and greater willingness to trust those who come to them in sheep's clothing.

Dowie is the most conspicuous example just now of the religious fakir in business. Originally a Congregational minister, he learned how to manipulate morbidly devout minds, how to advertise himself effectively and to associate with him in his fakir business men of a similar sort of ability. It is not necessary to speculate how far he is self-deceived. It is patent that he has deceived his followers, even his own family, to satisfy his selfish passion for power, money, vanity and perhaps for grosser pleasure.

It is hazardous to predict the future of Zion City. Dowie is almost unanimously repudiated there now, but it is made up of a community which accepted him as their dictator and surrendered their property and themselves into his hands because they believed him to be superior to themselves and supernaturally appointed to rule them. From his lieutenants down to the rank and file the inhabitants of Zion City are mentally unbalanced, and it is probably better for society that they should remain by themselves. Several such communities have gone to pieces when their leaders were dethroned. Others have been so thoroughly organized that they have continued as a permanent and growing power, sloughing off to a degree their abnormal freakish features. Mormonism has thus survived through a second generation and Christian Science bids fair to do so. If Dowie shall be bought off, Voliva, who is a young man and was formerly a Disciple minister, may develop a saner leadership with financial ability to administer Zion City and to carry on its industries successfully. It is hardly likely, however, that after this exposure of Dowie he will attempt to control the people by working miraculous cures and without that feature the enterprise would soon become a commonplace.

If the Dowie Elijah is about to be eclipsed, those who are fond of this sort of sensation may find satisfaction in the Sandford Elijah, who returned to his plant at Shiloh, Me., last week after an extended yachting trip in Mediterranean

waters. He is to be tried for manslaughter, which will bring him into further newspaper notoriety, and we may expect to hear that through such advertising a number of religious freaks are being drawn to him to lay their possessions at his feet. A Negro Elijah has just emerged at Plainfield, N. J., with a host of followers.

Changes in Polity

Several State Associations of Congregational churches at their annual meetings this spring will discuss propositions to readjust their methods of administration of affairs which they share in common. The conviction seems to have become general that some changes are desirable, perhaps imperative, if our denomination is to fulfill its mission worthily under social conditions which all recognize as widely different from those under which our polity was formed. The consideration of these propositions has thus far been remarkable for harmony of purpose and for thoughtful deliberation in view of the fact that we are in the midst of a critical period in the evolution of Congregationalism. It is a ground for encouragement that many of our younger ministers and some laymen are informing themselves in order to share in this movement and feeling responsible not alone for their own local churches, but for the whole denomination. A proposition is to come before the Massachusetts Association, meeting in Worcester, May 15-17, to establish a conciliar committee in each local conference,

To consist of the pastor and one member of each local community in the conference, the lay delegate to be nominated or selected from nominations by the individual churches. This committee shall be elected annually. To it shall be referred all matters of intercommunal concern hitherto referred to the vicinage council. In the case of any individual matter, the individual church may invite to sit with the committee, but in an advisory capacity only, such extra-conferential churches or individuals as it please. The decisions of this committee shall regard only the matters referred to it, and shall be final.

We are in hearty sympathy with the object sought by this proposal. The suggestions we offer are only in the hope of gaining more surely what is desired by all—the greater efficiency of the churches.

This plan is incomplete by itself and must be estimated according to its relation with other proposed organizations. It has been suggested that certain powers of administration in intercommunal matters be eventually granted, not only to the local conference as represented by the conciliar committee, but to the State Association and to the National Council. It may be wise not to establish a permanent committee of the local conference until plans for its relation to the larger bodies are matured.

This proposal seems intended to do away with the historic occasional council, and to limit conciliar action to a committee appointed annually exclusively from churches of the conference. Other churches or individuals may be invited to attend specific meetings but without the right to vote. Numerous cases might be cited of difficulties which the churches of the vicinage, because of excitement and pressure of local feeling, were unable to solve, cases which might permanently

have disturbed the denomination had not churches been invited in council which could consider the conditions impartially. It is also proposed that the decisions of the conciliar committee representing the churches of the local conference shall be final. If we may judge from ecclesiastical history this will hardly be possible when the local conference is formally related to state and ecclesiastical bodies having powers in intercommunal matters. Perhaps it would not be desirable. Cases have not seldom occurred where the judgment of those interested, living in the vicinage, has been modified after a time by new evidence and new points of view.

Is it not possible to preserve the flexibility and simplicity of our polity while strengthening it for needs which are becoming apparent to every one? Can we not continue to center our energies for common work in fellowship rather than to attempt to center them in authority? We commend to the consideration of our State Associations the plan adopted in Michigan, which was described by Pres. W. D. Mackenzie in *The Congregationalist* of March 17. It has been or is likely to be soon adopted in substance in three or four other states. It includes an advisory committee for each local conference, in co-operation with an advisory board of the State Association and a superintendent who is the servant not only of the churches receiving home missionary aid, but of all the Congregational churches in the state. It seems to us that it is along these lines that experiments are most likely to be tried and to bring most satisfactory results. For we are confident that important changes in our polity are inevitable, and we believe that some changes will much increase the usefulness and prestige of our denomination.

Deepening the Spiritual Life*

The Church is subject to the common law of life which makes for ceaseless change. As the favored three could not remain upon the mount of their Lord's transfiguration, so no one of our churches can remain at the point it occupies of outward or of spiritual prosperity. Always there comes the voice saying, Ye have dwelt long enough in this mount. Therefore, the Church has the most vital interest in the growth of its members and the deepening of their spiritual life, for by their growth it both secures itself against its losses and grows strong.

Spiritual life is the life we lead with the Spirit of God. The problem of the Church is to remove impediments and afford encouragements to a deeper intimacy between God and the soul. Whatever hinders this intimacy the Church must get rid of. Whatever helps the souls of its members to live more intimately the family life of God's house it must encourage. Here is a test of the most practical sort for all methods and relations, a test which needs only to be fearlessly applied to fix their character. Does our worship help the souls of the worshipers to know God better and live

* Prayer meeting topic for April 22-28. Deepening the Spiritual Life. Luke 6: 46-49; Eph. 1: 15-23. The need of mature Christians. Deepening experience by prayer, study, service. How shall we help each other?

with him more lovingly? If not, how can we change it so as to subserve that end? Are our church sociabilities helps or hindrances to this deepening of the spiritual life? Does our meeting for weekly prayer accomplish its end of communion with Christ and communion of saints?

When all is said, this deepening work is essentially for the individual. The Church must often content itself with standing one side and letting God work out his problem with souls in his own way. But we must see to it that the spirit of our common work and meetings shall be for help to prayer, for deepening of interest in study, for incentive and suggestion for service. The good pastor will see to it that his young people have all the opportunities of service which they are ready to use. He will be their leader in study and their companion in devotion. And if he can secure these ends he will not be too anxious lest the Spirit of God should forget his interest in young Christians or neglect to show them the things of Christ.

We want especially a helpful spirit. But we shall not gain much if we neglect the thought and tactful consideration which ought to go with every endeavor to serve our brother. An intrusive spirit may do more harm than good. We may make overtures, we have no right to force an entrance. Sympathy must often be dumb and yet need not fear to be mistaken for indifference. Often the best help we can give another, especially one who lives on a different stage of experience from our own, is to give them opportunities of helping. For it is by experience of Christlike works that the Christ-spirit grows. Above all we must give thought to our means of help. If a church is full of the spirit of helpfulness its members will assuredly grow in strength and grace. And it will grow also in that joy which is its best witness to the sorrowful world about it.

In Brief

A recent offer by a subscriber to give a broken file of numbers of *The Congregationalist* for some years past to one who would use them has been eagerly accepted. An applicant would welcome another similar opportunity.

Two-thirds of the families in this country have incomes of less than \$900 a year. Yet most of them thrive and manage to educate their children. The cost of living is higher now than it has been for twenty-two years. We must teach more lessons on thrift or incomes must be raised.

A Georgia judge has declared that white women who play bridge whist for money deserve indictment by a grand jury as much as Negroes who play craps. If he had said the women were more guilty than the Negroes he would have complimented their superior intelligence and perhaps made them less angry.

The Maryland legislature has voted that the railroads should reduce their fares in that state to two cents per mile, and should furnish its members with free passes. This is a suggestive illustration of what Government ownership might do for the people and especially for legislators. The governor vetoed both bills.

Easter music is all right, but the American tendency to overdo things may prolong it to an almost unbearable extent, and when a church advertises, "We guarantee that our Easter music will be unequalled this year in any other city," we think its minister and officers would better read their New Testaments.

Governor Folk of Missouri is to be tested in a supreme way now. Corruption among white men he has faced and punished, but can he punish adequately the lawless haters of the black race who lynched three innocent Negroes in Springfield last week and turned Sunday into a day of infernal savagery and mob violence?

The results of the latest census of the British Empire, 1901, have just been published, showing that its population is in round numbers 400,000,000, and its area, 11,908,378 square miles, is more than one-fifth the land surface of the globe. Russia follows close after the British Empire in territory, claiming about one sixth of the world's area.

The *Christian Register* says wisely that if Dr. Crapsey, now on trial in the Episcopal Church for denying the deity of Jesus Christ and the miraculous element in the New Testament, should be vindicated, nothing could keep many Unitarians out of the Episcopal Church, but says also that if he should not be vindicated it will be impossible to keep many Episcopalians out of the Unitarian Church.

It is only three weeks to the meeting of the Home Missionary Society at Oak Park, Ill. Particulars regarding entertainment and railway fares appear on page 596 of this issue. The brethren at Oak Park are doing the generous thing in the way of hospitality; the committee has prepared an excellent platform feast; the business is of exceptional importance. Let there be a gathering which in size and character shall be worthy of the new era in home missions.

The *Christian Advocate* last week had a pungent editorial review of the controversy which grew out of the gift of Mr. Rockefeller to the American Board, approving the position held by its officers. Its conclusion is that "the difficulty in the whole case belongs to a class of subjects that can never be brought under a general rule or under a proposition stated in the form of a resolution. It must be left to the judgment of the authoritative solicitors and accepters of the organization."

An enterprising new member of a Western Congregational church has sent a letter to his fellow-members reminding them of their covenant to watch over each other; and as evidence that he is ready to do his part, he calls their attention to his "very fine line of goods," assuring them that it will prove to their benefit to purchase at his store. He seems to have studied his New Testament faithfully, selecting from it as his motto Paul's counsel to the Galatians, "As we have opportunity let us work that which is good toward all men and especially toward them that are of the household of the faith."

A traveler in West Africa writing for *Harper's Weekly*, speaking of the missionaries, thinks that the most of the gospel they preach is not understood by the natives. Giving hearty praise to the missionaries' work, he says the natives are not drawn by their persuasive eloquence or religious conviction but by the two charms of entire honesty and inward peace. They have learned that the missionaries are above suspicion and that their serenity is genuine. The influence of these elements in civilized nations is probably underestimated as compared with the preaching and teaching of religious doctrine.

The Millennial Dawnists, a new sect with an old creed, has been organized in England,

and sets the date of the general resurrection and the beginning of the Millennium at 1915. Three Primitive Methodist preachers have joined it. It is about time to have a new date fixed for the end of the world. Most of the dates based on computations of the "time, times and half a time" of the prophet Daniel have gone by. Many surviving Adventists, if they continued loyal to their former preaching, would have to confess themselves to belong with Hymeneus and Philetus, who "have erred, saying that the resurrection is past already."

Dr. Arthur Smith's temporary presence in this country deprives us, for the time being, of his valued services as correspondent in China, but his colleague, Dr. Sheffield, an occasional contributor to *The Congregationalist* is keeping our readers apprised of stirring events in that seething empire. His article this week shows the remarkably friendly attitude of Chinese officials and of our American Minister, Mr. Rockhill, toward North China College, just rebuilt and to which the Empress Dowager made a generous contribution. This institution, by the way, represents a gratifying union of educational enterprises in North China in which Presbyterians and English Congregationalists are interested as well as the American Board.

Passion Week Topics

Phases of the Passion

(North Church, Portsmouth, N. H.)

THE TEMPTATION OF THE PASSION. Be it far from thee Lord, this shall never be unto thee.

THE OBEDIENCE OF THE PASSION. Obedient unto death, even the death of the cross. Though he were a Son, yet learned he obedience by the things which he suffered.

THE SILENCE OF THE PASSION. He was oppressed, yet he humbled himself and opened not his mouth. Jesus yet answered nothing; so that Pilate marveled.

THE MONITIONS OF THE PASSION. That they may have my joy fulfilled in themselves. It is enough for the disciple that he be as his Master.

THE FELLOWSHIP OF THE PASSION. I have been crucified with Christ. Christ also suffered for us, leaving us an example, that ye should follow his steps.

On Good Friday the quartet and chorus choir sang Mauder's Olivet to Calvary.

On Easter Sunday the quartet and choir sang Dudley Buck's Christ the Victor.

(Porter Church, Brockton, Mass.)

The Jericho Road: King of Kings and Lord of Lords.

The Temple: The Ideals of Worship.

The City: The Fruitful Life.

Bethany: The Power of the Quiet Hour.

The Upper Room: The Royal Fellowship.

Calvary: Life, Life, Victorious Life.

A notable Connecticut service was that at the *Fourth Church, Hartford*, where a "service at the cross" was held on Good Friday from 12 to 3 p. m. A brief meditation upon one of the great words from the cross was given in turn by the pastor, Rev. H. H. Kelsey, Professors Bassett and Paton of the seminary and pastors of churches of other denominations.

At *Plymouth Church, Minneapolis*, a Week of Prayer was observed with two meetings daily, one a half-hour's service at noon of a meditative character led by pastors of other churches, including a Universalist, Methodist and Baptist. The evening service was conducted by Dr. Hallock, one of the significant subjects being, *Silent Hours Alone with God*.

The theme at *St. Mary's Avenue Church, Omaha, Neb.*, was Right Relations, these sub-topics being considered on successive days: (1) With Myself; (2) With my Fellowmen; (3) With my God; (4) With the Lord Jesus Christ.

At the *First Church, Elgin, Ill.*, where Rev. F. B. Pullan is temporarily in charge during Dr. Morgan's absence in search of health, the main topic was, God's Way for Human Lives According to Jesus Christ.

Kingston, Mass., united with the Baptist church. Rev. W. W. Dornan of Plymouth preached each evening.

Mayor-Elect Beardsley of Kansas City, Mo.

Another Triumph for Clean Municipal Government

BY REV. J. P. O'BRIEN, KANSAS CITY

I count it the duty of the mayor faithfully to perform the routine duties of his office; honestly and carefully to meet such issues as are from time to time presented to him; to originate such movements as shall make for municipal progress and the betterment of civic conditions; and in all to represent, act for, and protect the interests of all the people.—H. M. BEARDSLEY.

Some two years ago one of our prominent citizens was asked, "Why can we not have Henry M. Beardsley for mayor of Kansas City?" He replied: "There is only one trouble. The millennium has not arrived."

On April 3, Mr. Beardsley was elected mayor by a plurality of 1,632. He received 10,481 votes, or 2,321 more than were ever cast for a candidate for mayor in Kansas City before. The city is to be congratulated not only upon its new executive, but upon the frame of mind which made his campaign and election possible.

Mr. Beardsley is a Christian gentleman of fine spirit and even temper and possesses a clear and judicial mind. He is a deacon of the First Congregational Church, and one of that rare group of men whom Henry Hopkins gathered about him during the twenty-two years of his pastorate. Mr. Beardsley is president of the Y. M. C. A. In that position he taught public men everywhere a lesson by daring to lead on the eve of the mayoralty contest a campaign for a quarter million dollars for a new Y. M. C. A. building. The issue was highly successful. While he is at the head of a strong law firm he is not a man of wealth. In yielding to the continued pressure which has been brought to bear upon him he has sacrificed for what he and his friends regard as the public good, his financial interests and his personal ambitions.

Mr. Beardsley is a man trained for his work. He has been a thorough student of civic problems and during the last six years has occupied a seat in the upper house of the city council. During the present administration he has been president of the upper house and chairman of the board of public works. His record has been clean. There is an interesting story of a Democratic alderman, who was a saloon keeper and was being roasted by some committee. "You may object to my business," he declared, "but you cannot touch my public record. I have watched Beardsley's attitude, and I have followed him." It proved even so, and there was an end of the argument.

Questions relating to cheaper paving, gas, water rates, a tunnel and viaduct from the West Bottoms, and the extension of the franchises of the Metropolitan Street Railway Company were bound up in the issues of the campaign. The substance of these issues, however, was an honest election, clean public life, the application of sound business methods to city government and a square deal for the people and the corporations alike. For example, Mr. Beardsley has objected to the methods of frenzied finance in lighting the city and has striven for gas at a fair figure. He has asked that expert engineers and not politicians settle the engineering problems connected with the tunnel. He has demanded an expert commission to determine the value of the

franchises sought by the street railway company. He is promising clean streets even as Colonel Waring made New York a clean city. In all this he stands for honest service on the one hand and honest prices upon the other.

The campaign was clean. It was wonderfully free from personalities and bitterness. Mr. R. L. Gregory, the Democratic candidate, promptly rebuked certain of his followers who indulged in flings at Mr. Beardsley's piety. His speeches have been characterized as "lectures on city government, dispassionate, with no strain after effect." "His fellow-citizens are fellow-students of the problem of building a city and he says to them: 'Let us work it out this way.' Like a problem in algebra."

The election was honest. What the people have been striving for the people secured. Governor Folk spent the day in the city. The police were out of politics. The repeater rested from his labors. It was a day to remember with satisfaction.

On the eve of the election there was a mass meeting in Convention Hall worthy of note. The audience was variously estimated at from eight to twelve thousand. There was an overflow meeting in the street. Senator Warner and Congressman Ellis, who also is a Congregationalist and an active member of Beacon Hill Church of this city, came from Washington to address the meeting. After the election Senator Warner wired the President to the effect that it was a triumph for law and order and insured to every interest a square deal. This great public meeting, the entire campaign, the election itself, demonstrated that a great city—and the city is entitled to be called great—where weighty interests and strong influences are involved can conduct a clean campaign and an honest election.

With the leaven working in St. Louis, with Governor Folk at Jefferson City, with Mayor Beardsley in Kansas City and Attorney General Hadley winning respect and distinction in his contest with Standard Oil, Missouri challenges the favorable attention of the entire country.

A Former Pastor's Appreciative Word

BY PRES. HENRY HOPKINS, WILLIAMS COLLEGE

Kansas City honors itself in the election of Henry M. Beardsley as its mayor. His antecedents and training, his patient study of municipal problems, and his personal experience in municipal politics, his varied services to the city, his ability as a lawyer, together with his sterling uprightness of character mark him as a man eminently fitted for this or for any other position of public trust that may open to him.

There is in Mr. Beardsley a rare combination of high spiritual ideals with democratic sympathies and a genuine care

for the interests of the whole people. He is an honest man and a good fellow, an earnest Christian and a broad-minded gentleman. To find such men and trust them is the only way to cleanse our municipalities and elevate our politics.

Home Mission Offspring at the "Coal Breakers"

BY REV. OLIVER P. AVERY, OKLAHOMA CITY, O. T.

We have been much disturbed in recent years about the baneful effects of child labor in the Pennsylvania coal breakers. Parents plead that they cannot support their children and so the boys must help buy milk for the babies. One reason for the incompetence of the parents is that their parents also said: "You must at seven years of age, or as young as possible, earn your bread and butter. Yes, you must help buy some clothes for the new baby and pay the debts that we made when you were born."

Quite a similar situation confronts a home mission church at its birth. It has not strength enough to get into the world of its own accord, so money is borrowed for its "layette" of buildings with which to cover itself. Many of our home mission churches begin at one year of age and spend their best energies for the next five years earning money by fairs, teas, paid socials and entertainments to meet obligations incurred at the outset of their career. The result too often is one of "arrested development" because the energies of the young church were needed first of all for the upbuilding of its own body by attracting to itself the strangers whose chief need in a frontier region is to make friends. Too often our mission churches have failed because they have been looked on from the commercial rather than the mission standpoint; they must give attention to meeting present and past expenses rather than building up a good body for larger effectiveness. To get best results we must avoid the extreme of demanding too much of our children as well as its opposite of expecting too little.

A mistake is often made in over-estimating the resources of new fields. Probably the bulk of the money in most home mission fields is not in the hands of consecrated men and women. Of the few willing workers, their finances, if they have any, are likely to be invested to the limit and "covered" by notes with high interest. Even under favorable circumstances our home mission churches must make slower progress than we wish they did, for the "pagan" money-makers are probably as hard to reach as any other idolater. Our Master thought they were more hopeless, for he never said, "How hardly shall the heathen enter into the kingdom of God."

There are two ways of meeting this problem. One is to furnish our societies with more money. There is nothing they would like better than to rear strong children. The other is for the societies to limit their offspring in order to give the few a better equipment for life. This might be styled Congregational "race suicide," but some would incline to think it better than to bring more offspring into the world to struggle inefficiently for many years to meet the demands of existence.

The choice of remedies is obvious and is the one to which our Home Mission and Building societies point in appealing for more funds.

The utmost you can get in history, science or religion is moral certainty in terms of high probability. A railroad will take you 1,000 miles, even though you have to walk as far as the depot before you take the train. So with the Bible. The witness of the Spirit will bridge the gap in absolute historical certainty as to its character and claims.—Francis L. Patton.

New Forces Contending with the Old for Supremacy in China

By Rev. D. Z. Sheffield, D. D., President of North China College

During the last sixty-five years China has been humiliated five times by foreign wars—with England, 1840; England and France, 1858; France, 1885; Japan, 1895; the Boxer uprising, 1900. Now on Chinese soil and in Chinese waters there has been fought to a finish one of the fiercest wars of modern times, or, indeed, of all times. For sixty years China has moved blindly forward to the brink of destruction at the hands of grasping and dominant military powers and she has been saved from this end by neither provision nor provision of her own, but by a Providence that has been working out for her a better destiny than she has known how to seek for herself. She has learned at last that her national life and international rights can only be preserved by adequate military equipment, and to this end she is now giving her most strenuous efforts.

WILL CHINA PROCEED CAUTIOUSLY

Western critics highly commended the Provincial military manoeuvres of last autumn for the thorough training of both officers and men, but what has been accomplished in one province must be repeated in each of the eighteen provinces, and vast work of unification be carried out, before China should dare to measure strength with any one of the world Powers. Right here lies a real menace to the much-needed peace of China. She has been forced to drain many cups of bitterness at the hands of foreign nations, and the taste of these draughts is strong upon the tongue of the people. The fear is that sober judgment among the rulers of China will not keep pace with military reconstruction, and that as five years ago they madly threw themselves into a war with the armies of the world, so they will be betrayed by their self-deception into a losing war with some outside nation with whom they dare to measure strength.

In contrast with the timid and cringing spirit of both officers and people at the end of the Boxer convulsion, the friends of China are glad to note the new spirit of demand for just and courteous treatment at the hands of foreigners. Peking is rapidly becoming a modern city in its macadamized streets, and in its uniformed and alert police, insisting that without respect of color or rank men shall keep to their side of the street, and observe the rules of meeting and passing. For three generations a very considerable class of foreigners traveling and sojourning in the Orient, have taken the *middle of the road* both literally and figuratively, until a militant Japan has taught the needed lesson that public rights are not a matter of color of skin or of origin of race! China is quick to take advantage of the new order of things, and from this time forward will not be second to Japan in teaching good manners to careless Westerners.

A NEW UNION COLLEGE

The recent dedication of the new Union Medical College was an event of first-class importance in the public recognition given by high Chinese officials. This institution just opened is one of

the four belonging to the union college scheme. The schools are: The Union College of Liberal Arts, American Board, Tung-chou; the Union Theological College, American Presbyterian, Peking; the Woman's Union College, American Board, Peking; the Union Medical College, London Mission, Peking. T. Cochran, M. D., is dean of the Medical College. He deserves much credit for his energy in securing funds for building and equipping the college, and, along with his associates, much commendation for the thorough curriculum of study prepared, and the surprisingly large faculty of teachers and lecturers whose names appear on the college prospectus.

The union movement as originally developed included the Peking University (Methodist), but the home board of trustees declined to confirm the plans submitted. That university had the modest beginning of a medical college, but the board of trustees readily comprehended the advantages of sharing in the larger institution; and it has now become organic with the union colleges in the government and privileges of the medical college. The way is open to this mission to like privileges in the Union Theological College, a school already in session on its new foundations, and with a class of twenty-four students.

On the occasion of the dedication of the medical college there was present a remarkable company of high Chinese officials—about forty in all—among whom were a goodly number of the first rank in China, and presidents of various departments of government. Prince P'u Lun, cousin of the emperor, was in attendance, and Na T'ung, high in imperial favor, was the guest of honor as the representative of the Empress Dowager. The long list of distinguished foreigners present was of equal significance as witnessing to their interest in the setting in order of this new institution of learning.

Sir Ernest Satow, British Minister, gave a written address in which he stated the cost of the college to have been sixty-two thousand taels, of which the London Mission had provided thirty-eight thousand, the Empress Dowager ten thousand, Chinese officials ten thousand, and the remainder the gifts of interested foreign friends in China. Na T'ung spoke in behalf of the Empress Dowager, expressing her hope for the highest usefulness of the school in supplying cultured physicians for general practice, and as medical teachers in the new medical colleges in China.

MINISTER ROCKHILL'S FAR-REACHING SUGGESTION

Hon. W. W. Rockhill, American Minister, struck a note of yet deeper significance when he said, "Nothing, to my mind, can so greatly advance education in all its branches, and at the same time so contribute to unite all classes of Chinese society as for the government to grant successful graduates from Christian institutions in China the same rights and privileges as are granted to those who have followed with equal success the

course of study in governmental colleges."

This indeed is a first-class question, for it means nothing less than governmental recognition of the principle of religious liberty. The worship of Confucius enters into the very constitution of the Chinese Government, and is deeply imbedded in the educational system. His tablet has its place in every governmental schoolroom. To confer governmental diplomas with accompanying degrees upon Christian students, without exacting the traditional Confucian worship, would place such students in line for governmental service, and would draw into that service an ever increasing number of young men of the best culture and character in China. Still again, it would eventually heal the breach which Confucian scholars are disposed to make between themselves and Christian scholars, by placing all upon a common basis of privilege and opportunity to serve the government. It may be too much to hope that this end will be immediately and completely secured, but to our Minister belongs the credit for clearly stating the important issue, and we will hope that this good seed will bear fruit in the not distant future.

THE OUTLOOK HOPEFUL EVEN IF CONFUSED

Periodically the question is asked in China as to what of the night. Is there upheaval, revolution ahead? Who is far-seeing enough to speak oracularly concerning these things? The earth, in spite of its molten inwards, is a tolerably safe place for human residence. China has undoubtedly molten inwards towards the outside world that is believed to be trespassing upon "Chinese rights," and the question of security for foreigners in China resolves itself into one as to the strength of the crust of repression—foreign and Chinese—which holds down this molten mass, and prevents its dangerous tendency. The Empress Dowager, without doubt, keenly feels the folly of the Boxer frenzy, as do most of the high officials, but jealousy of foreign aggrandizement, which was the inspiration of that movement, is as intense today as at that time. In issues between China and the outside world it is difficult for the Chinese to see anything but the color of their side of the shield!

Murder and outrage upon foreigners will continue in China so long as responsible officers of government go unpunished. It is a hopeful outlook that foreign Consuls and Ministers are learning to trace responsibility for crime to the criminal neglect or connivance of officials. This surely is no time for the display of weak-handed good will towards China, and forbearance with purposed neglect of duty in protecting foreigners in their rights.

China has surely a right to ask of the Western world the exercise of patience with her weakness and forbearance with her stumbling steps, in the new order of life that is being thrust upon her; but

it is a serious wrong to China to allow falsehood and treachery to go unpunished and to cry, "All is well," when there is lurking danger on the right hand and on the left. Meanwhile, these are great days of opportunity for the Christian missionary in China. The people are hearing with new ears and responding with new hearts. China is awakening

to a new national life; she is facing towards the things of the present and the future. Dangers are but incidents of the activities of life. Men gladly meet the dangers of battle in defense of the principles of liberty. Shall we not gladly meet the dangers of the great battle now going on in China that is giving to men true spiritual liberty in our divine Lord?

with friend at home and afar, that so you may cause others to know your great Friend and enjoy him forever; hence even to some Calvary pain for some one's sake, for some cause dear to him; out into the world that so you may know him, the Christ of the upper room, and the power of his resurrection, and the fellowship of his sufferings. This is the reach of that pulsating word "hence"; this the fullness of communion in daily life.

And this communion, compassing all the mysteries of Christian experience, all the bewilderments of success and failure, Jesus gathers up, as in a cameo's setting, into the figure of the vine and the branches—some pruned but sap filled and hung with fruit, some cut away, withering, burned. Here is the simplicity of things that perplex us most, as seen by the Master. To let Christ's brotherly way with men so pass into your heart that your daily dealings shall be merciful toward the fallen, fair toward the weak, fearless toward the strong, kind toward all; to let Christ's sonlike thoughts of the heavenly Father so course through your mind that they shall renew you after life's wintry times, cure sin's blight, heal sorrow's wound and overcome the barrenness of failure; to let Christ's life so flow into your life that your successes shall be such as draw their vitality from him and cause him to be praised as the branch holds forth its ripe grapes and fills the air about the vine with fragrance; this is communion with Jesus in daily life, the communion to which of old he led those eleven men, and still leads all who will follow, after the upper room.

After the Upper Room

A Post-Lenten Meditation

BY REV. WILLIAM A. KNIGHT

Arise, let us go hence.—*John 14: 31.*

Arise from what? Communion. Go hence to what? Answer with the same word and you have the key to the innermost treasure locked in this stronghold of the Master's thought. For this utterance did not close their communion; it only led the disciples out from the upper room into communion more abounding.

The ancient hymn of parting had been sung long since, when the supper ended. They had been lingering only to listen, And he—it mattered not now what need of his easing touch might be in those streets round about through the dark; no matter how few the hours for him. The evening deepened toward midnight; still fondly he looked into each listening face, no man being bereft of the token of his gaze, while he talked on in a brave farewell. At last he was saying, "I will no more speak much with you." The Master's words were ceasing! In stillness must he have spoken what seemed the last word, "Arise, let us go hence."

Who can describe the mingling of throb and of steady pulse beat in that utterance? The throb of all the leave taking thoughts spoken before is there; the firm pulse-beat, too, of the declarations soon to find voice. If the disciples felt the first only, the Master must have been more deeply mindful of the second. For these words were nothing less than his call to communion in action after communion in repose. We must view them so if we would see the glow of their beauty and find the pulsing of their strength.

Look where the thoughts of his conquering heart break out again into words. Ten times in the first sentences he uses the word "abide." Their fellowship is to be as unsevered in the outer world as in the upper room. But what imagery is that he now uses? "I am the vine, ye are the branches; he that abideth in me and I in him"—Can it be that he is carrying over the very emblem given in the upper room, expanding the symbol as the communion widens? At least it is sure that to his clear sight he was only leading from communion to communion. Even so, O Master, let it be to us, while we do not forget that thou, too, didst feel the heart-stress of this passing from the upper room to the open world.

Our reverent love ponders over the time when he was moved to this fresh flow of speech. Was it when he saw them rise and turn to putting on their sandals? Was it as they were blowing out the lights and the door was opened to leave that enshrined room in darkness? Could it have been as he led the way outside the city wall, on to Gethsemane, and

perchance heard through the night the voice of some vineyard watchman sounding the familiar cry that drives the fox and jackal from the vines? No man knows. Yet the query is not empty. It is great reward to realize that he spoke the words about the vine and the branches while they were responding to his call. For now as then the fullness of his heart is opened while men obey.

His call and their response—what is that midnight scene but a lesson across the years to us all after our upper rooms, a lesson spoken and acted, simple yet august, quietly closing the first emblematic and secluded communion of the Lord with his own, and as quietly opening an age-long communion in living for the world? That "Arise, let us go hence" becomes in our ears his calm "Forward, march," and that peasant group moving through Jerusalem's streets appears the vanguard of a moving host!

After abiding in the secret of his presence, if we listen we, too, shall in some way surely hear him saying, "Arise, let us go hence." Make ready some upper room, be purified, calmed and aware of life's emptiness without him; then harken as the occasion is ending and you will hear it, unstrained, but gently firm, "Arise, let us go hence." Know thou then, lingering heart, that he is not ending your communion but is only leading you on to the fullness thereof.

"Let us go hence," the Master and the disciples together. Was such mutuality indeed in his mind? Soon, across the Kidron, in a garden, he turned from pleading with his Father and said to his sleeping friends, "What, could ye not watch with me?" His was the strain; his the laden spirit; but he thought to lean on them, to let them share it all by keeping watch with him!

"Let us go hence"—hence from the healing privacy of some upper room of the heart; hence from pleasant nearness to those who love him; hence from listening to the voice that takes the fever out of your desires, the ache out of your sorrows, the tremor out of your anxieties; hence, it may be even from leaning on his breast; hence to prayer that draws the vitalizing influence of the day from the Master, to deeds filled with the flavor of his spirit; hence to speak kindly where you were harsh yesterday, to keep silent where lately you repeated a baneful report without cause, to see and fill some one's need of cheering appreciation where you have been mindful only of your own; hence to friendliness toward one who does not expect it but has reason to expect your ill-will; hence to the genial ways of friend

Local Evangelism

NOT HARDENED BY REFUSALS

Rev. W. J. Warner recently of Ridgeville, Ind., held a fifteen days' special meeting at *Windsor, Wis.*, in March, with encouraging results. Over fifty persons indicated their decision to live the Christian life.

One feature of the meetings was the fact that only twice during the fifteen meetings was any expression called for, and not over five minutes altogether was taken in asking for and receiving the response. The last time that an opportunity was given, in an audience of 100 in which not one-half of the persons present had been known as Christians, all but five pledged themselves promptly and positively to the Christian life. It seemed to me that by not calling for an expression until the meetings had been under way for some time we secured the accumulated influence of all the services that had been held and the response was much better than if many of them had been given a chance to refuse each night.

W. J. W.

DR. FIFIELD AT NEWTON, KAN.

Dr. J. W. Fifield has recently held a revival mission, which commanded the interest of the city and was profoundly helpful. The Congregational church was not large enough to hold the growing audiences and the Presbyterian building was secured for the closing services. In the high school, in special men's meetings and twice a day in the church sermons were delivered. Unlike the ordinary revival, for these meetings the most thoughtful gathered. Many were called anew into the spiritual life. The deepest truths of the religious life were declared in the messages and the preaching—expository, tender, searching—met with quick and large response. Rev. W. B. Simmons is pastor.

Wherever the Bible is on the tongue of the people, you find a spelling-book in the hands of their children. Modern education takes its rise in the teaching of him who said, "First the blade, then the ear, after that the full corn in the ear."—N. McGee Waters.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

248. *Is the present deepening sense of the value of human personality entirely due to the influence of Christ? May it not be due in a large degree to man's own inherent sense of his intrinsic worth as a human being?*—R. D. C. (South Dakota.)

The influence of Christ has doubtless not been the only influence here at work, but it has been a very large—and I think unquestionably the largest of all influences in this direction. Man's "inherent sense of his intrinsic worth" can hardly account for the present deepening sense, since such an inherent sense should have been always operating.

249. *How do you explain the subordination of Christ's personality to that of the Father, apparently implied, for example, in John 10:18, and in Matt. 24: 36? A ray of light on these remarkable words would be greatly appreciated.*—S. P. R. (Massachusetts.)

Undoubtedly Jesus does use language of subordination concerning himself in his relation to the Father side by side with claims of apparent equality. Both sides of the language of Jesus, as they appear especially in John's Gospel, must be fairly faced. So far as I can see, it is not possible to do justice to both, except upon the view that Jesus thinks of his life as having its great significance as a manifestation of God. It is as though he should say, The very meaning of my life is that the Father is in me, works through me, speaks through me. This conception would make natural both the language of subordination and the language of equality.

250. *Recently two of my young men dropped out of the prayer meeting. Upon inquiry, I learned that they had joined a secret society and were "very much wrapped up" in it. What do you think about having such societies in connection with the Church? Would it not hold a large number who seem to need such a thing, and should not the Church supply every need? If so, how far should the Church go in the matter?*—H. H. (Maine.)

No doubt it is important that the Church should make very much of the element of fellowship, and should go as far as possible in meeting every legitimate need in this direction. I do not see, however, that the good of a secret society is to be attributed in any case to the secrecy; which *just so far* is likely to prove a temptation to evil, a cause of suspicion, and may even become a public menace. It seems to me particularly incumbent on the part of the Church of Christ that it should "provide things honest in the sight of all men." I am not able, therefore, to think that it would be wise for the Church to try to compete with outside societies as to secrecy. It may well compete with any secret society as to the best possible good fellowship and the greatest helpfulness, though neither of these are to be exclusive, as in the case of the secret society. The Church, too, it seems to me, ought to be the most democratic of all societies; and a secret fraternity is fundamentally undemocratic. My inquirer, however, may wish to bear in mind that my own individual conviction concerning secrecy is rather stronger than that of many men.

251. *There seems to be an increasing tendency on the part of expositors and theologians to ascribe to Jesus the expectation of his early return, making him share thus completely in the Jewish conception of the "coming" of the kingdom. Is this tendency, in your judgment, justified?*—O. T. S. (Ohio.)

This question seems to me to touch upon an exceedingly important point, and a point concerning which it is comparatively easy to be over-hasty in reaching one's conclusions. My own judgment is that the tendency referred to is not justified, and for the following reasons: 1. One cannot help thinking that the present trend of exegesis is in no small measure due, probably, to a passing overestimation of the literature of the time in its influence upon Christ. Just because this is a comparatively new field of study, we are likely, as in the case of any new discovery, to overestimate its importance. 2. To make Jesus share so fully the shortsighted view of his time as to the coming of the kingdom, lays upon him a limitation that cannot be regarded, so far as I can see, as a minor one; for it involves, I think, failure in insight at a point that would reflect seriously on Christ's general moral and spiritual perception. The view of a quickly coming advent would imply on the part of Christ such moral and spiritual shortsightedness as can hardly be regarded as consistent with the supreme expertness of moral and spiritual judgment in other matters that we are obliged to recognize in him. This consideration alone, it seems to me, makes highly improbable that he shared this view of his time. 3. Even Paul seems soon to have practically laid off this view of a quickly coming advent. His latest epistles are practically quite without it. Is it likely that Jesus failed to see what even Paul came soon to see clearly?

4. The idea that Jesus held to the view of his almost immediate return, it seems to me, is almost inconsistent with the very spirit and trend of his indisputable teaching, as, for example, in the parables of the kingdom in Matthew 13; and inconsistent as well with his method in the training of the twelve, and in his own ministry. He shows clearly, both in his teaching and in his method, that he expects no magical results; that all is to come by clear, moral intelligible means. It is incredible that the man who spoke the parables of the leaven, of the mustard seed, and of the seed growing secretly, should expect an immediate completion of his kingdom. 5. Moreover, the theory that Christ held to a quickly coming advent, although, beyond all doubt, he took up other Jewish terms and conceptions, as "Messiah," "Son of Man," "kingdom of God," etc. (as he must), and proceeded steadily to fill them with new meaning, assumes that it is only this term "coming" that he uses in the completely literal and narrow sense of the Jews. That, to say the least, seems to me to be extremely unlikely. His whole business, indeed, might be said to have been to infuse new meaning into the conceptions of his time. He will hardly leave untouched that conception which is perhaps the most inconsistent of all with the rest of his teaching. 6. This does not mean that the disciples may not have more or less misconceived and so misreported him on these eschatological points. There was, perhaps, no point in his teaching where they were so likely partially, though quite unconsciously, to misinterpret him.

252. *What becomes of our consciousness of sin at death? Do we carry the memory of sins, failures, lost opportunities, and follies beyond the grave? I mean such as have been repented of and forsaken; in the case of those who have been living for long years a truly spiritual life of loving obedience? For instance, will Paul remember his consenting to Stephen's death, and his persecution of the Christians every time he sees them in heaven? I know we read, "There is now no condemnation to them who are in Christ Jesus," but the question really troubles me, for as the years go by sin seems so much more dreadful, and the memory causes more acute suffering.*—M. T. W. (New Hampshire.)

I am afraid I shall have simply to say to this question that I do not know. Some possible suggestions may be made, but it is perhaps hardly possible for any suggestion to go to the real root of the difficulty. We shall have to await, for some of these things, the revelation of the future life itself. Our memories may be partial for different phases of our experience; that much might be conceded. But we could hardly lose all memory without loss of identity; and that would mean that the future life would have for us no connection with the present. Our memory of our sin, too, may be both a memory and a revelation at the same time of closer fellowship with others, of the grace of God, of his full forgiveness and of the wonder-working way in which he has brought in experiences most precious in our penitent recovery from our sins. And these attendants of our memory of our sin may soften our pain while they cannot lessen our condemnation of our original attitude, just as we still condemn some sin of our childhood while we may still properly recognize it as belonging to our undeveloped time and as a part of ourselves that now we repudiate as distinctly as God himself repudiates it. Probably our sense of union and fellowship with God and with others will so deepen and extend as relatively to swallow up the consciousness of earlier sins and follies. The deepening sense of the full forgiveness and love of God can work great wonders.

Tuskegee's Notable Celebration

The little town of Tuskegee is somewhat off the steel highway which connects Washington with New Orleans. It is situated in the Black Belt of Alabama, in a district where the colored population outnumbers the whites five to one. The town preserves something of the quaint, inland melancholy charm of a genuine Southern village and holds hard to the traditions which slavery, modified by the experiences of reconstruction, have handed down to it. A certain degree of new life has come to this little village since the establishment here of the great Negro school by Booker T. Washington. The improvement of the people in the surrounding country has given unusual prosperity to the village. But this fact has changed little the temper of the people which is, as it has been, more interesting than enterprising; looking more to the past than to the future.

In this obscure little Southern town, living its life serenely apart from and untroubled by the great currents of thought of the larger modern world a great educational experiment is being made—the experiment of raising the level of civilization of a whole people. The school which is making this experiment—the Tuskegee Normal and Industrial Institute has just celebrated its twenty-fifth anniversary, and this event was made the occasion of a memorable gathering of eminent men, educators, philanthropists and friends and former students.

It was part of the plan of this celebration that the work of the Negro church for education should have its share of recognition. Dr. E. C. Morris, president of the National Baptist Convention, Rt. Rev. Abraham Grant, Bishop of the African Methodist Episcopal Church and Dr. S. G. Atkins of the African Methodist Episcopal Zion Church told what their several denominations were doing for the education of their people. Of these men the most interesting and impressive figure was that of Abraham Grant, representing the old generation of those who lived through the great period of transition from slavery to freedom. Of Bishop Grant, a man of noble presence with a voice deep, sonorous and musical, it is recorded that during the war he was sold as a slave for \$6,000 of Confederate money in the city of Charleston.

The work that the Tuskegee graduates are doing in different parts of the world, in Cuba, in

Porto Rico and Africa, was shown in special exhibits in a little building erected for the occasion—a *replica* of the original church in which the school began its work twenty-five years ago. J. M. Carty of the class of 1890, superintendent of industries at the West Virginia Colored Institute, John W. Robinson of class of 1897 now at Lome, Togo, conducting a school for training the natives in cotton culture under the auspices of the German Government, William J. Edwards of Snow Hill, W. H. Holtzelaw of Utica, Miss., and Cornelia Bowen of Mount Meigs Institute at Waugh, Ala., told something of the work that they are doing.

In the background of all the proceedings were the black, silent, toiling masses of the Black Belt. No picture of the scene would be complete without them and the handful of white villagers who followed the proceedings with curious but cautious conservatism. Among all the eminent men who took part in the exercises Andrew Carnegie made the most definite impression on the villagers. His great wealth and fabulous benefactions had deeply impressed them and they found his genial good nature and direct and simple manners irresistible.

At a certain point in the program Principal Washington said: "We have with us the son of a man who did more than any one else to free the slaves. I am going to ask William Lloyd Garrison, Jr., to stand."

When Mr. Garrison arose the cheering continued until he was compelled to step to the platform. He spoke quietly, but he set himself in sharp opposition to a preceding speaker, President Abercrombie of the University of Alabama, who had argued that giving the ballot to the Negroes after the war was a mistake.

Said Mr. Garrison: "I do not believe in race distinctions. I can speak to you only as a member of the human race, which is the only race I know. I do not agree with the previous speaker that any preparation is necessary for freedom. The only preparation for freedom is freedom itself and the only way to learn to use the ballot is to vote."

This was greeted with prolonged applause, but it left a painful sense with the audience of the chasm which still exists between the conservative opinion of the North and the South on the question under discussion. But President Northrop of the University of Minnesota helped matters by saying, "You have heard here from representatives of the colored race and from this solitary representative of the human race." This humorous reference to Mr. Garrison served to relax the tension produced by the collision of Northern and Southern sympathies. When he had finished every one was glad to let that incident stand just as it was. The old South and the old North had faced each other for an instant on the platform of a Negro school with an ex-slave presiding and the honored central figure of the whole proceedings. This was the most dramatic incident of the celebration.

R. E. P.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 13

The Good Friday service was conducted by Mrs. Capron. Miss Hester D. Jenkins of the American College for Girls at Constantinople made an interesting address, and presented a graphic picture of the college life and work. There have sometimes been fifteen nationalities represented in the college in one year. They are usually more docile than American girls, and consider it the greatest favor when they understand that their teachers wish to do them good. There is constant effort to teach them self-control—a lesson of prime importance—and the change in the students in this respect during their college life is very marked.

A young Japanese woman was introduced, Miss Yoshi Kawashima, who was trained in the mission schools in Osaka and Kobe, and

who is now studying domestic science at Simmons College.

Miss Mary Caroline Fowle, daughter and granddaughter of missionaries, under appointment for Adabazar, Turkey, expressed her pleasure in returning to her native land, to take up missionary work.

Greater New York

(*The Congregationalist* may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Bushwick Avenue's New Pastor

The successor to Dr. Baylis is Rev. John Lewis Clark, D. D., who was born in Decatur, Ill., near the spot where Lincoln split rails. He is a graduate of Lincoln University and Union Seminary. During the next three years he was associated with Dr. Burrell at the Marcell Collegiate Church on Fifth Avenue, his special work being among strangers. In the three years 10,000 names and addresses were entered in his books. On a single Sunday Dr. Clark has taken a hundred names, many of the people being called upon, and returning to the church in succeeding visits to the city. He was able to name most of them, making a study in that phase of memory. From 1898 to 1900 Dr. Clark was pastor of the First Cumberland Presbyterian Church in Chicago, and then business required both his and Mrs. Clark's almost constant presence in New York. He has since assisted Dr. J. Wilbur Chapman at the Fourth Presbyterian Church of this city, and Dr. Robert Mackenzie at Rutgers Presbyterian Church, besides acting as secretary of the Twentieth Century Gospel Campaign, the American Bible League and as state secretary of the Anti-Saloon League.

Dr. Clark was already known to the Bushwick Avenue people, having occasionally preached for Dr. Baylis, and when the latter resigned, the new pastor was asked to supply the pulpit pending the selection of a new minister. After a few weeks he was invited to remain, and will soon be installed. Over thirty members were received at the Easter communion and the one preceding. Dr. Clark reports prayer meetings that fill the lecture-room, deeply spiritual and helpful services, with Sunday evening audiences of about five hundred. The Bible school and other organizations are increasing, and with harmony and fresh enthusiasm, prospects are hopeful for new and successful work.

Lenten Evangelism at Puritan Church

Rev. Livingston L. Taylor issued a series of seven cards for the purpose of reaching in every possible way during Lent, any soul in need of God. Mr. George G. Mahay of the Scranton, Pa., Y. M. C. A., conducted evangelistic services for a week. Cards used for possible disciples, were simple and clear. Wednesday afternoons have been spent as Half Hours with Guides Who Know the Way, being readings from Hugh Black, Jowett, Phillips Brooks, R. J. Campbell and others. Additional prayer meetings on Friday nights have been addressed by Drs. Lyman, Boynton and others—a desirable practice. A series of Sunday evening sermons entitled *How Far?* have attracted attention. The topics were such as *How Far Shall We Carry Self-Sacrifice?* Puritan Church has just closed a successful year, and under its wide-awake pastor is doing all possible to adapt itself to the rapidly changing conditions of its district and the incoming of new kinds of population.

Billboards for Church Progress

The sedate community in Bedford Park, Bronx, has been somewhat surprised to see the hustling Congregational pastor, Rev. James W. Cool—who will never lose the fervor gained in his Methodist pastorate—utilizing billboards for the announcement of his services. Mr. Cool does not believe that because a board has a certain size and shape, it should be used

only by the theatrical agent or patent medicine man. His official board agrees with him that there are other things better worth pushing upon public attention than chewing gum and cigarettes. The church poster is not an entirely new idea, though it has been little used in the newer districts of the city. It is not nearly so distressing as the use of church buildings in New York today to advertise express companies, athletic clubs and prize-fights. The Bedford Park pastor considers the auxiliary work of this church—such as its lyceum, printing press, clubs, amusements—as a business proposition to be run on careful business lines, self-supporting and self-propagating, and never a tax on the regular church funds, which are raised for other specific purposes. Mr. Cool says that if a minister pokes along in the old-fashioned way of a generation ago his church will die of ennui. As Mr. Cool is still young and weighs about two hundred and fifty pounds, the arrival of ennui is likely to be indefinitely postponed.

Gold Discovered at Mt. Vernon Heights

Rev. R. J. Goddard, the youthful looking pastor, has been finding the precious metal in two directions. The most valuable to him is a distinct deepening of the spiritual life of the church, the last four communion services having been marked by the largest congregations yet in attendance. Since January twenty-two adults have entered membership, eleven on confession. The ladies have presented a beautiful hand carved communion table. The fifth anniversary of Mr. Goddard's pastorate and also of his wedding were so close that the church provided a surprise party at the manse, and out of bundles of clothes pegs, wooden utensils, burnt wood work, furniture, etc., the happy couple discovered little wooden boxes that proved to be gold mines—easily worked.

SYDNEY.

Preaching to Boys

I want more homeliness, more simplicity, more directness in sermons; and so few people seem to be aware that these qualities of expression are not only the result of being a homely, simple, and direct character, but are a matter of long practice and careful art. Then, again, I want sermons to be more shrewd and incisive. Holiness, saintliness, and piety are virtues which are foreign to the character of boys. If any proof of it is needed, it is only too true that if a boy applies any of the three adjectives holy, saintly, or pious to a person, it is not intended to be a compliment. The words in their mouths imply sanctimonious pretension, and a certain Pharisaical and even hypocritical scrupulousness. It is a great mistake to overlook this fact; I do not mean that a preacher should not attempt to praise these virtues, but if he does, he ought to be able to translate his thoughts into language which will approve itself to boys; he ought to be able to make it clear that such qualities are not inconsistent with manliness, humor, and kindness. A school preacher ought to be able to indulge a vein of gentle satire; he ought to be able to make boys ashamed of their absurd conventionalism; he ought to give the impression that because he is a Christian he is none the less a man of the world in the right sense. He ought not to uphold what, for want of a better word, I will call a feminine religion, a religion of sainted choir-boys and exemplary deathbeds. A boy does not want to be gentle, meek, and mild, and I fear I cannot say that it is to be desired that he should. But if a man is shrewd and even humorous first, he can lift his audience into purer and higher regions afterwards; and he will then be listened to, because his hearers will feel that the qualities they most admire—strength, keenness, good humor—need not be left behind at the threshold of the Christian life, but may be used and practiced in the higher regions.—T. B., in the *Upton Letters* (Putnam).

The Home and Its Outlook

April Days

The April days have come; the south winds blow.

In homestead trees at morn the robin sings; Swift through the softened air the swallows go,

With warmth upon their wings.

O'er all the vales the quickening sunshine gleams,

The timid violets' purple leaves unfold, And on the banks of swollen meadow streams The cowslip spreads its gold.

With wakeful life the earth's warm pulses stir;

Brown buds unroll bright banners on the air,

And countless fairy fingers, dripping myrrh, The summer's robes prepare.

Impatient soul, weak and complaining still, Are all thy hopes, slow struggling to the light, Less worth than these frail buds no frost could kill,

Or winds of winter blight?

For though the spring shall come with tardy feet,

And snows lock late the germs, we do not fear;

Still with unfailing faith our hearts repeat, "The summer days are near."

The good we hoped to gain has failed us—well,

We do not see the ending—and the boon May wait us down the ages—who can tell? And bless us amply soon.

In God's eternal plan, a month, a year, Is but an hour of some slow April day, Holding the germs of what we hope or fear, To blossom far away.

—Luella Clark.

"Do you know what I love you best for?" said a woman whose domestic burdens were almost beyond bearing. Confidence Unsought, to the friend to whom she had been giving a partial confidence. "Because you never ask any questions." How many more hearts might have the relief that comes from sympathy and expression if only this immunity from questioning could be assured! But few griefs and perplexities, and those not the most poignant, can fittingly be poured forth without reserve. The friendship that will respect one's reticences that will not seek, by word or gaze or guess, to overpass the line one's self-respect has drawn, is more rare than it should be. To betray a confidence is recognized as a breach of honor. To force one is almost as base.

SOME exceedingly interesting facts bearing on the age at which moral training should begin are given by Dr.

George Wells Fitz in the delightful little book in which, with Rachel Kent Fitz, he discusses the Problems of Babyhood. The incident of the child eighteen months old who, when she found herself crying uncontrollably, took her mother's hand and pressed it against her own mouth till her sobs subsided, is not so surprising as the one in which a child of but a year is described as imitating exactly, and under

parallel conditions, an impatient exclamation used by its mother. Dr. Wells's professional experience gives weight to his statement that he has "seen a mother the abject slave of her two-months baby, who as consciously plied his cries as a slave driver his whip," as well as to his conviction that by the end of the first month the child has definite desires and knows that with a cry he can gratify them, and makes credible even the amazing tale of the baby three weeks old who cried to be taken up when he heard the footsteps of the one person who was accustomed to take him up when he cried. His conclusions—that "the human child is never an animal," and that "the child of even a year is so keenly alive to the relatively few phases of his environment that intimately concern him . . . that he demands absolute consistency of training and is keenly alive to the injustice of any deviation"—are searching and stimulating for the parental conscience.

than usual to climb the stairs to my attic. I had never been ill a day in my life, and the thought came over me that night that I was sick and that I was not going to be able to stand things as they were much longer.

My imagination got the better of me and I pictured myself sick, an invalid, then helpless and on my parents' hands. I had never dreamed of such a thing before; I turned it over and over in my mind, and it seemed that I should be wild with the thought of it. I shut my eyes and cried out at it; I crawled onto the bed, rolled about in the agony of a too vivid imagination, and ground my teeth. And then I began to realize how miserable I had been for nearly two years. It was the first time I had admitted it even to myself. I remembered how the school teachers who boarded where I worked had tried to be kind, had offered me books, and invited me to the library with them, and how morose and obstinate I had been. Now I knew why it was. I had been afraid they would pity me, guess that I was not happy, make me admit it to myself, set me to longing for what I knew I could not have. The misery of it all came over me, and when I remembered and reflected that it was to be forever, I gave up and cried as I think I had never done before.

I heard a step on the attic stairs, and my door was opened. A young woman, who worked in Boston and boarded with our teachers, came into the room, looked into my face, and persisted till she found out the trouble. I never meant to tell her, I never meant to tell any one, and I marvel that I did, for I was obstinate.

Before I realized that I had given her my secret, she was telling me how I could get some books, study up a bit, and enter school in September.

That was the last of August, so there was little time to study. And then she disappeared. I never saw her again or heard from her, and do not now even know her name. Maybe I would have taken the step of my life if she had never been, maybe she was not responsible, maybe I do not owe her all that I am. However that may be, I shall always like to think God sent her to me.

The next days are shadowy, I remember little about them. But a decision had been made which cost me as real suffering as ever comes to the heart of a sensitive, conscientious child whose duty and instincts seem to clash. I decided to begin school in September, and to earn my board, room and clothes by doing housework. Because I had not forgotten how poor we were, what a struggle my parents were having, how badly my wages were needed, because it seemed heartless and selfish and disloyal to take things into my own hands and aspire to an education, therefore I suffered.

I had found out the name of the principal of the grammar school, and on the opening day I walked into the schoolhouse in search of him. The first person I saw was a tall, large man who walked with a brisk step, and as if he belonged there. He was the principal.

"I have come to start to school here," I said. "I am from the West, have never

been in a graded school, and don't know where I belong."

"I see. How old are you?"

"Fifteen, this fall," was my answer.

"We will try you in the seventh grade. Come with me," and he led the way up the broad steps to the seventh grade.

My heart was bitter as I followed him, and life seemed to be mocking at me, but my jaw was set with determination, and I took the seat he assigned me. I did not tell him, as I wanted to, that he was making a mistake; that I had had practically no schooling; that I belonged possibly in the third grade. No; it was the grim truth, but I had made up my mind to a stiff battle, to appear no more ignorant than possible, and he must find things out for himself. I had decided to go to school and bear the disgrace of ignorance only after reasoning that it would be better to face a small roomful of children than to live my life of ignorance before the whole world, and I was in no mind to make compromises.

My silence cost me dear. At the close of each day I wondered in all bitterness why the principal could not have put me down where I belonged in the first place. I pictured myself going from grade to grade, down, down, down till I reached the grade in which I belonged, down among the little ones of six and seven. Every time the principal came into the room, I was sure he had come to say that I had better try the sixth grade. And then it would be the fifth, then fourth—O, the agony of it all! How much better it would have been to put me down in the first place, so that I might rise instead of go down! I was never fearful or timid, but something like fear gripped my heart at every sight of that principal.

After I had been about ten days in the seventh grade, he came in with a paper in his hand and in a distinct voice read my name and the names of eight or ten boys, and told us to file out into the corridor. I was almost glad, for I had made my mind up to it long ago. I lined up with those tall, overgrown boys, shut my lips hard and waited.

The principal talked about our not having any ambition, about being overgrown and large for the grade we were in, and a lot more that made me feel more ashamed than I had ever felt before in my life. I was getting half indignant, however, knowing that I had done as well as I could, and feeling a good deal of bitterness and injustice, when the principal's talk took a different turn.

"Now, how many of you would like to try eighth grade work?"

Quick as the dart of an arrow up went my hand! It was foolish; I knew it was useless and foolish, but I could not help it.

Those who did not raise their hands were rebuked! I could have laughed; I wanted to clap my hands. I might not be able to do eighth grade work, but I had shown the right spirit. There was something splendid in that; it was sweeter than anything I had ever known. Was it this bit of encouragement, new confidence in my impulses, or was it the birth of a hope that in some miraculous way I might be able to manage eighth grade work? There is no telling, but some of the cold fear that had been at my

heart those long ten days, I left behind me when I entered the eighth grade.

In the new grade the scholars were finishing American history; they were reading *The Courtship of Miles Standish* and making a grammatical analysis of the poem, and they were studying physical geography. I had never studied a page of history or grammar. I did not know what a noun was, or a verb or a comma or a question mark. For a good while I did not understand what the teacher and the scholars were talking about. It was something like taking up German for the first time with a class which had been studying the language two or three years. I did not know what it meant when I was told to analyze a sentence or parse a noun, and I was helpless; but I listened, I used all the wits I possessed and by putting two and two together gradually got my bearings. During that year I made some strange recitations, and teacher and scholars must have wondered. But I was in deadly earnest and they never laughed at me or almost never, and when they did they could not help it.

One day the principal came in to give us a drill in history. "What is the earliest date you know?" he asked of the class.

I gave a date.

"What happened then?" asked the principal.

"Robinson Crusoe landed on the island," was my answer.

The principal and teacher and scholars all laughed so hard that I could not help joining, but it was many a day before I knew just why they laughed.

In the eighth grade we had a writing teacher who wrote with the most beautiful and graceful curves I had ever seen. He gave us many exercises to do on ruled paper—interlocking circles, and curves and ovals and loops, and all the alphabet joined or inside of the loops and circles and curves. There were all kinds of lines too, straight, curved, horizontal, vertical.

My hands were red and stiff and awkward and untrained. They had done too much hoeing in the garden, pulling weeds, dishwashing, and scrubbing, and too little holding a pen or pencil. I always did my very best, but it was heartbreaking. I held my pencil at the right angle and my arm as directed, yet nothing but irregularity ever resulted. I could not even keep to the line. When it was time to pass in the papers, I would often glance furtively at the work of my neighbors. It was neat, graceful, so like the writing-master's that I could have cried when I looked back at my own. I was often tempted not to pass it in, and would have hidden it had that not seemed cowardly.

June came; it was the close of the school year, and a promotion card was given to me. I had been living in a maze, but when I read that card, and its meaning came home to me, I—well, it was a great day in my life.

I was happy, exquisitely happy. I wanted to sing; I felt like a happy, happy bird, and it seemed as if my throat would burst, if I did not sing and laugh. I wanted to dance and carol and skip. How easy it was that afternoon to wash the dishes! I had a little washing of table linen, towels and doilies to do when I came home from school. I shall always

remember it because it was so hard to remember to stop washing one piece and begin on another.

I have no recollection of that summer at all. It passed like a dream.

When school opened in September I entered grade nine, but I was no longer the same girl. New blood flowed in my veins. I had been drinking of the new wine of hope and success, and the world that had begun to seem old and gray and gloomy had changed its hue and was like the rosy dawn of a new creation.

All the girls in my class wore their hair in girlish, ribboned braids down their backs, and their skirts were short as those of a girl in her teens should be. I was somewhat awake now and getting my bearings. I reasoned a bit about it and then let my long braid down and took an inch off the bottom of my school dress one night after I had done my dishes and lessons, and the house was quiet. The skirt had to be ready to wear to school in the morning. That was a night of travail. But in the morning I had put a good many things behind me and I was never old again.

That year in the ninth grade was my first year of contentment and peace. My parents and relatives were reconciled to the step I had taken. I had surprised them. They began in their own hearts to agree that my vision had been clearer than I knew.

In school I had everything pretty well caught up so that I was on an equal footing with my class for all immediate purposes. We began Latin and algebra and civil government, and I pulled side by side, head to head with the best of them. It was splendid. I had gained the confidence I needed. I did well in my work. I studied and recited with keen pleasure. I stood with the leaders, and there was nothing more to desire in heaven or earth.

Spring came, I had held my own—and more. Honors were to be awarded; there was a tie between myself and another girl for the first honor! She had lived in the town from her birth, was a well-read girl—and God knows I was not. We voted the first honor to her and I came second. I was so happy, so contented, so satisfied, that I cannot tell you about it. I wrote the class poem and got especial honor.

I had stepped into the land of my dreams.

[To be continued.]

At Last

Rest, tired feet, oh, rest!
Earth's journey now is done,
And pilgrims lose their load
At set of crimson sun.

The stones and thorns gave pain,
But Heaven hath its balm.
Thine was the mountain path,
It reached the Vale of Calm.

We stay not thee, but ask
Within thy love a place,
And at the Sunset Gate
The welcome of thy face.

—Edward Augustus Rand.

If honor be your clothing, the suit will last a lifetime; but if clothing be your honor, it will soon be worn threadbare.—William Arnot.

For the Children

The Electric Light

I cannot always see the moon,
Nor yet the stars who keep
A tender, watchful eye upon
My bed while I'm asleep.

But always through the rain or snow,
However black the night,
How comforting to feel the glow
Of my electric light!

It is not wonderful nor rare,
But it is very dear,
Like Mother's love and Father's care,
Because it is so near.

—Abbie Farwell Brown, in *A Pocketful of Posies*.

"Giant's Kettles"

BY MRS. A. S. HARDY
Author of Sea Stories for Wonder Eyes

"Tomorrow we visit the Glacier Gardens of Lucerne. We shall see there the famous Giant's Kettles; there are thirty-two of the curious caldrons, I am told."

This was what Ralph read in Aunt Carolyn's letter from Switzerland.

"What are Giant's Kettles?" he asked.

"They are rounded cavities of various sizes bored in the solid rock," his mother answered. "It is generally supposed that they were bored by eddying currents of water, whirling stones or stony collections of débris until cavities were ground in the rock upon which they whirled. The rocky beds of streams or regions where ancient glaciers lay are localities in which such 'kettles' have been found; and the 'giant caldrons' of Lucerne are interesting relics of the ice period; they are supposed to be the work of great Alpine glaciers in the past ages.

"Water, you will learn, has been a great worker in this world of ours. Water has been nature's chisel, borer and gravitating tool. Sometimes the work has been done by the strong river current, sometimes by whirling eddies, or by the torrent, the surging sea, the glacier and the iceberg—and the work is still going on.

"Giant's Kettles, or pot holes, as they are often called, are among the wonders of Nature's carving and no one knows

such kettles with my own eyes!" exclaimed Ralph.

"No need to go to Switzerland for that," said his tall brother Thomas. "Go to the Deerfield River in Massachusetts, just above Shelburne Falls, and you may catch the giants still making their pot-holes. I have seen them there at work and a jolly lot of kettle makers they are. They sing and chatter and race until you wonder they ever get anything else done; but after all that's a part of the way that these kettle-makers run their factories, I suppose."

Ralph looked puzzled and his brother explained that the eddies and currents of the river kept stones whirling one upon another until pot-holes were ground out, of various sizes. "There are some," he said, "that are several feet across and the grinding still going on. There are other pot-holes high above the present water level, showing where the river flowed in past ages when friction ground those wells in its rocky bed."

"You should see our Giant's Kettles!" exclaimed Ralph's cousin from the West. "We have more than a hundred of them on the St. Croix River—in the Park owned jointly by Wisconsin and Minnesota. That region seems to have been a great kettle factory in its day.

"The hundred kettles are found in an area of about three acres, and range from a few inches across to many feet, and from a few inches to unknown depths. They are in rock that is thirty to forty feet above the present water level, and the grinding ceased so long ago that only by removal of drift and rubbish is their size determined.

"One well has been found to be eighty-four feet deep. Just think of the ages

without reaching its grinder or getting through the débris. When this is taken out it is believed the kettle will be found to be a hundred feet deep.

"There's one cavity we call the Hour Glass Well—and it is the queerest one of them all. It was bored to the depth of four feet when a kind of rock was struck that was hard almost as steel.

A volcano had been there before the kettle-makers came and its molten masses united with the rock on which they fell, and made a strata so hard that even the "giants" themselves seem to have been baffled. This strata is a foot through and for that distance the well is but half its former size. As soon as this hard rock was penetrated the borers widened out their kettle to the size of the first four feet. This produced the hour-glass shape which gives the well its name.

Glaciers are wonderful artists. High in the rocks overlooking the "kettles" on the St. Croix River, is a face the glaciers helped to carve, "The Sentinel" or "Old Man of the Dalles," this is called. At the sight of him, one feels that a real giant—one of the old kettle-makers—is looking down from his watch-tower and keeping guard over his rocky workshops.

The two things best worth reading about in poetry and fiction are the symbols of Nature and the passions of the human heart. I want also an essayist who will clarify life by gentle illumination and lambent humor; a philosopher who will help me to see the reason of things apparently unreasonable; a historian who will show me how peoples have risen and fallen; and a biographer who will let me touch the hand of the great and the good. This is the magic of literature. This is how real books help to educate us in the school of life.—Henry van Dyke, in *The School of Life*.

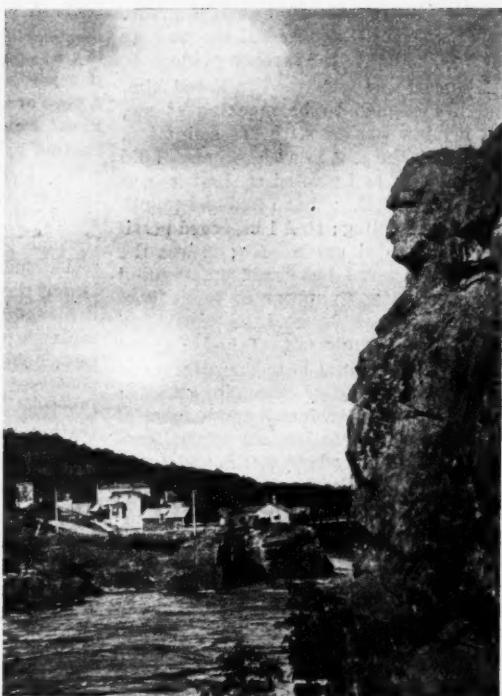


A Giant's Kettle

how many thousands of years may have been required to bore those cavities in the Glacier Garden at Lucerne."

"I'd like to go to Switzerland and see

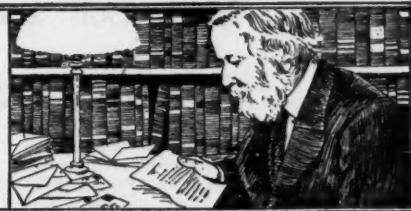
"the giants" must have been at work grinding that out! Another is thirteen by fifteen feet across and that has been cleared to the depth of sixty-five feet



The Old Man of the Dalles



THE CONVERSATION CORNER



Bird Letters and the Bird Guide

WELL, Cornerers, the "vernal equinox" has come, but it didn't stay long! Very soon the *noxes* and the *dies* began to be unequal, the daylight gaining constantly on the darkness. Better, almost, than that, the line of the old Hebrew poem is true again, for "the time of the singing of birds is come." For several days the robins and the bluebirds have, one by one, announced their arrival, and by the time you read this you will have a regular matinée of "winged choristers." [I heard a sweet voiced crow early this morning! —D. F.] On our last bird page, Feb. 17, this "equinox" was set for the letters which you were asked to write about the winter birds, and I will print a few of them this week.

Dear Mr. Martin: I am a great lover of birds, and belong to a little local bird-club in this town. A few weeks ago [written March 4] when we had about our only snowfall, we heard the blue jays calling in our back yard, and although it was cold and stormy I took out some crumbs to them. Five minutes after, the blue jays were making a hearty meal and once in a while a flicker's call came up to us as a "thank you." We tied a marrowbone on an old pear tree, and though I have seen no birds at it, the hollowness tells that something has been there. This morning, a little black-capped chickadee chirped away on a tree in our yard and gave us a fine view of himself eating his breakfast. But dear me! you said the letters must be short, so I will close.

Watertown, Mass.

HELEN S.

Dear Mr. Martin: There are three kinds of birds that come to our house every day in winter for food, and I want to tell you about them. They are the downy woodpecker, the white-breasted nuthatch and the chickadee. The downy woodpecker is from six to seven inches long, its back is striped with black and white, and it is white underneath. The male has a red spot on the upper side of his neck. The tail is shaped like a wedge, and it uses this to help keep his balance while eating. In a storm the woodpecker always clings to the sheltered side of the tree.

The nuthatch is about nine inches long. His back is slate color, the top of his head black, his wings are tipped with black, and he has a white breast. His bill is longer than his head, and he uses it to dig under the bark of trees for insects, and to bore holes for nests. They are much quicker than the woodpecker, and it does not make any difference which side of the branch they are on. The chickadee is a little smaller than the nuthatch and much like it in color, except that its throat is black.

In winter these birds form a company, at night they sleep in hollow trees. They do a great deal of good by devouring the insects that injure the trees. They are very friendly birds and any one can have them for company all winter by hanging a piece of suet or meaty bone on the porch, or in a tree near the house.

Durham, N. H. CHARLES P.

Dear Mr. Martin: These are winter birds in Wisconsin: English sparrow, cedar waxwing, junco, white-breasted nuthatch, black-capped chickadee, brown creeper, tree sparrow, downy woodpecker, horned lark, hairy woodpecker, blue jay. But I live in the northern part of the state, and it is so very cold here that most of these birds are not here in the

coldest part of the winter. But I have seen them all here late in the fall and early in the spring. Sometimes I put bread crumbs on the walk and then watched out the window to see the juncos eat.

The cedar waxwing is sort of fawn-colored and has tufts of feathers on its head. There is a black line across through the eye and across the forehead. Some of the wing feathers are tipped with red, and the tips of the tail feathers are yellow, usually, but sometimes they are red, too. The horned lark is brownish on the back. On the back of its head it has two tufts of black feathers that look like horns that turn back. There is a black line up and down each side of the head, and a black band across the breast. It has a very sweet song. It is found in pastures and other cleared places.

Mamma and I have studied birds for three years. In the summer we have seen over sixty kinds right near town. I have a field glass and we often go for a walk in the woods to look at the birds. It is lots of fun. I took a copy of the Wisconsin law against killing song birds and had it printed in one of the local papers last summer. I thought it might keep the boys from killing them with sling-shots.

Hayward, Wis.

HOWARD C.



A Road-runner in California

Dear Mr. Martin: The winter has been so mild that we have had an unusual number of bird visitors. The house sparrows are always here in great abundance, though the "nice little screech owl," said to prey upon them, lives here and trills his music every night. They make the orchard ring! Our snowbirds, such as the junco, tree-sparrow and white-caps, are to be seen scratching in the snow and picking up seeds right under our windows every day. A dear little chickadee was seen one day sitting on a grapevine right by the window and has come hopping about among the trees several times since.

Among the birds visiting us this winter were the yellow-hammer, downy woodpecker, quail, red-winged blackbird, bronzed grackle, red-bird, a few robins and bluebirds. None of them sang for us, not even one song; only the beautiful golden-breasted meadow lark sings for us in winter. He was here Feb. 20 singing his rich sweet song in his best style. I have read that the meadow lark sings as he arises from the ground; but when I see him he is perched on a fence or tree, where he stays and sings for quite a while, if not disturbed. Today [March 8] all the song-birds I have mentioned are singing merrily.

Appleton City, Mo., R. F. D. LOUIE W.

What a grand thing for children to train their eyes and ears in studying the different birds—it is an education of itself,

besides keeping them out in the open air and the woods. The bird-book publisher who asked for these letters will send to the writers of the two he thinks the best copies of his new *Bird Guide*—"Land Birds East of the Rockies"—a beautiful little book, with short descriptions and colored pictures of nearly two hundred, "from Parrots to Bluebirds." Two children will know who got the prizes; the others will know who didn't get them! But any Cornerer can get a copy post-paid by sending fifty cents to Mr. C. K. Reed, publisher, Worcester, Mass. Or, if they are writing to me, I will get it for them. In either case, they should say, "Land Birds" to distinguish from another book of "Water Birds East of the Rockies," just published at same price. (If you want the edition in leather cover, instead of cloth, you must send seventy-five cents.)

That bird-page of Feb. 17 brought me two pictures from California. One was an "awful funny" post-card, showing a "Wireless Tailography"—a handsome "Rocky Mountain Canary" being the telephone, his tail as receiver held up to the jolly boy's ear, while his friend is speaking through the "canary's" ear—which you know is always of a good size! This was from that boy, Ollie C., who used to write us about horned toads sixteen years ago—any of you remember it? The live specimen he sent escaped, but the mounted one is in my cabinet still. That picture cannot be reproduced, but the other one, sent by a minister is before you, with his letter explaining it.

Dear Mr. Martin: The Corner references to the Road-runner leads me to tell you of my experience with this bird in Southern California. A gentleman of the Bethel Church found one entangled in a wire fence one Sunday morning after a wind storm, and brought it for me to see. When I returned from my morning service in the country I found the bird in a covered box. The sound made by the striking together of its mandibles [Does that mean jaw-bones?] made me cautious in putting my hand in the box—too cautious, for it sprang away, leaving all its tail feathers in my hand. The bird ran across the street and down an alley toward the mountains when last seen. I wonder whether the loss of its tail-feathers prevented its flying, and also how long before it will develop a new tail.

I have since seen another specimen when coming through "the bush."

Can any Cornerer tell me how old a cat-bird is before it develops its tail? Last summer, in Minnesota, I noticed young cat-birds, large enough to fly short distances, having all their feathers except the tail. They looked cunning not to say, comical. There is a fine of five dollars here for killing a road-runner. It destroys snakes and lizards.

San Bernardino, Cal.

J. O.

Although the road-runner himself fled as a bird to his mountain, I have one of his tail-feathers sent me by Mr. O., which is in the Corner Cabinet beside Ollie C.'s "horned toad," as the little children call it!

Mr. Martin

Seed, Soil and Harvest*

By Rev. A. E. Dunning

This parable of the sower and its interpretation are so familiar that most readers of the Gospels wonder that the disciples should have asked Jesus for an explanation of it. Yet the explanation he gave was probably not wholly clear to those who heard it for the first time. Its full comprehension required a profounder understanding than they yet had of the germinating life in the seed which is the Word of God [Luke 8: 11], a more intimate acquaintance with the varieties of human character which are the soil into which the Word is cast, and a completer grasp of the nature of society which Jesus called the kingdom of God, whose members are human souls in whom the seed has germinated and borne fruit, "some a hundred-fold, some sixty, some thirty." The meaning of this parable is by no means exhausted, though we may have studied and taught it many times. It still will yield new thoughts and inspiration to those who receive it as the Word of the Supreme Teacher. Let us then look successively at these three things:

1. *The picture [vs. 1-8].* Many photographs in recent years have been reproduced of the west shore of the Sea of Galilee and the land beyond it sloping upward in billowy unfenced fields. In the spring it represents the wheat in various stages of cultivation. As Jesus sat in the boat near the shore he saw the sower scattering the seed, paths made by tread of men and animals dividing the fields, hungry birds hovering near and snatching up the grains falling on the trodden paths. He saw patches of rocky ledges where the limestone was hardly covered with earth, on which seed already sown had sprung up in scattered, stunted, yellowing stalks; other ground where thorn roots were already sending up shoots outgrowing the wheat and choking it; and other fields of varying richness which told the story of the different promises of harvest from thirty to one hundred-fold. I have seen the same picture and cannot forget it.

2. *The purpose of the parable [vs. 10-17].* It was to teach the different conditions of mind of those who heard the news of the kingdom of God and the results corresponding to those conditions. Why did Jesus use word pictures instead of direct statements of the nature of the kingdom of God and of the sort of persons he was willing to receive into it as members? The answer to this question which he gave to his disciples seems a hard one [vs. 11, 12]. It seems to imply that he was veiling the truth in order to keep "them that are without," from so comprehending it as to change their lives and come into the kingdom. But a comparison of these verses with verses 21-25, shows that this was not Christ's meaning. It is quite possible that the disciples asked him, when he had explained to them the parable, if he had meant to conceal its meaning from those "without," and that he answered that his mission was no more to conceal the truth he was proclaiming than the purpose of a lighted lamp was to be hid under a bed [vs. 21, 22], yet that those who did not welcome his truth with open mind and with purpose to use it would lose the power to understand it [vs. 23-25].

Christ's parables, plain enough now to all, when he spoke them were like many paintings in St. Petersburg and Moscow by Russian artists, simple pictures to "them that are without," but with moving meaning to those to whom it is given to understand their mysteries. For instance, in the Tetrakov Gallery in Moscow is a picture with the title Everywhere is Life. In a railroad car is a group of convicts being carried into exile. One is a young man. Beside him is his wife with

a little child in her arms. Through the barred window the prisoners are feeding doves while the child looks on amused. A sympathetic pleasure in the child's joy rests on all the faces, some of them dimly seen in the shadow. The title is a harmless one. Yet the observant student would be moved to ask, why were these kind-looking people, trying to make a child happy, being torn from their homes and sent away to suffer and die in exile? It was said by those who knew the artist's motive that the title should read, "Everywhere is pity, everywhere humanity, except among the police and the pitiless rulers who oppress the people." So the word pictures of Jesus, made plain to those to whom it was given to understand the mysteries of the kingdom, would for the time have their deeper meanings hidden from those "without" but might later convey to them a more significant message.

3. *The meaning of the parable [vs. 18-20].* What experienced open-air preacher has not seen all these four kinds of soil illustrated among his hearers? There are the wayside hearers—those who stop a moment on the edge of the crowd, catch a few sentences and then pass thoughtlessly on, some comrade by a careless word obliterating the transient impression before it could take hold of the mind. There are the rocky ground people—interested and enthusiastic at first but persecuted out of their better purposes by their friends or by other teachers jealous of the influence of the teacher of the kingdom of God. There are the thorny ground hearers—receptive to a certain extent but with careworn and anxious faces telling of other interests that engross them than those of the kingdom. Then there are the good ground hearers—seeing from the start that this truth is the most important of all, taking time to consider it, and when possessed by it inspiring others to give heed to it and to come into fellowship in the strong and joyful conviction that to gain the kingdom of God and his righteousness is to be assured that all lesser things worth having will come with it.

The Sunday school teacher who has had an experience similar to this will understand this parable and will know how to draw from it impressive meanings for his pupils. He will be assured of the blessing of those who sow beside all waters, and will assure them that he that hath ears to hear these truths is solemnly responsible for the use he makes of his opportunity to hear.

The motto of the city of Glasgow, "Let Glasgow flourish," has dwindled to these three words from this original inscribed on

the bell of the Tron steeple in 1631, "Lord, let Glasgow flourish through the preaching of Thy Word and praising of Thy name." It owes its origin to a story of the patron saint Mungo that the crowds to hear him preach were so great that the ground miraculously rose up to make a pulpit from which he could overlook his audience.

A Crisis in Nebraska

Nebraska Congregationalists have an educational system of schools comprising Doane College with its academy and school of music at Crete, and four academies which feed it located in the four corners of the state. Into these five schools are gathered about 800 students out of a church membership in the state of about 15,000. Methodists gather into their single school a few more than 800 students and their church membership is about 60,000. The running expenses of the one Methodist school are more per year than those of the Congregational system. Aside from the financial problem, Congregationalists see an advantage in having their 800 students in five schools distributed over the state.

Within six weeks Mr. Carnegie has offered Doane College a \$25,000 science hall when the college raises a like sum toward endowing a science chair, and Dr. Pearson has offered \$25,000 toward the permanent fund if the college will raise \$75,000 before Jan. 1, 1907 for the same fund. Last year a man in Massachusetts offered \$10,000 conditioned on a chapel and conservatory of music being built in 1906 to cost about \$30,000. Nearly \$10,000 are still needed to complete this \$30,000. The current expenses of Doane College are over \$20,000 per year and for the four academies, about \$16,000. Last month the Congregational Education Society sent word that it could not help any of the Nebraska academies this year.

The addition of two new buildings at Doane makes a \$20,000 heating plant necessary, for which no funds are in sight. The college is spending too much money and paying too high prices for printing. It needs more printing done in its interest. A few thousand dollars could be profitably spent on a printing plant for the college. It would give much needed employment to the students.

In connection with these financial problems attention should be called to the fact that in June the state expects to assume self-support along home missionary lines, variously estimated to call for from \$10,000 to \$15,000; a small sum compared with the above, but very essential.

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* International Sunday School Lesson for April 29. The Parable of the Sower. Text, Mark 4: 1-20.

The Literature of the Day

Christianity and the Working Classes

Some men still profess to believe that there is no alienation between the working classes and the Church. If they would read this collection of papers they might obtain light. Eleven men discuss the situation from different points of vantage. But on two matters all are agreed: first, that "the great mass of work people are, today, either antagonistic or indifferent" to the Church; and, second, that the Church is responsible for this alienation, because it has been disloyal to the supreme law of Christ's kingdom, the law of brotherly love. Not, of course, that all Christians have rejected the law of love, but that a great number of men who by their actions deny and scorn that law remain in the churches unrebuked, are its supporters and largely decide its attitude toward all social problems.

All of these essayists are religious men and their outspoken words are a hopeful sign. But they do not speak for the Church, either in England or in America. They assert that the Church, as such, does not officially and specifically condemn such social evils as child labor, the exploitation of working men by employers, the building up of monopoly by violence, lawlessness, dishonesty and oppression. Every step which the wage-earner takes to better his condition is bitterly opposed by men who are prominent in the churches.

Every page in this group of papers is full of serious meaning. It is true that they discuss conditions in England, but substantially the same conditions exist in the United States. It is to be hoped that the discussion will be widely read.

[Christianity and the Working Classes, edited by George Haw. pp. 257. Macmillan Co. \$1.50.]

John Wesley

The reader, not a Methodist, who takes up Professor Winchester's Life of John Wesley will be struck by its sobriety of commendation. The author has steadily kept the intelligent general public in mind and weighed the material with a view to its interest and instruction. His aim has not so much been to add to the knowledge of the facts, an attempt which the industry of predecessors hardly admits of, as to put all in a due proportion so as to set forth a just and truthful portrait of the most influential man of England in his century.

Professor Winchester, while a hearty admirer of the hero of his tale, is by no means a blind admirer. He notes Wesley's deficiency of humor and laments it in view of his unrivaled opportunity of knowing and his industry in reporting in his journal the England of his day. He reminds us of his credulity where preternatural manifestations were concerned. He tells us of his love of sentimentality, which made his relations with women unfortunate and vitiated his wide literary taste. But these are but the shadows on one of the rare combinations of character—an utter absorption in service to others with a masterful constructiveness, the manners and tastes of a gentleman with a complete understand-

ing and sympathy for the unlettered and the uncouth. If at any point he is tempted to pass by or exaggerate it is in his picture of the Epworth household, where the daughters seem to have been ruthlessly sacrificed to the sons and in consequence were glad to escape even to unpromising marriages. It was no accident that Wesley's married sisters were all unhappy.

It would be well if men of our own time would read and ponder the story of this great evangelist and organizer of the eighteenth century if only to grasp so much of the secret of his success as depended upon the personal contact of the Christian with the men he desires to help. The charm and power of Wesley would have left behind it some great results—as the charm and power of Whitefield did—but nothing to compare with the Wesleyan movement if it had not been for the organization which kept men in touch with and responsible for men. The successful working element of Wesleyanism was the class meeting. This saved it from the intellectualism which was always Wesley's danger and that of his age. We want clear thinking and the inflexible will which Wesley showed, but we want personal contact and the grouping of individuals even more. There is hardly room for such a man as Wesley in our time, but if we are to win back the far more cultivated and intelligent multitudes who in our day are outside the churches, it cannot be through a merely intellectual appeal, but by some such manifestation of practical brotherhood as Wesley, in the good Providence of God, was led to provide for the converts of his time.

[The Life of John Wesley, by Prof. C. T. Winchester. pp. 301. Macmillan Co. \$1.50.]

HISTORY

A History of the Inquisition of Spain, Vol. I., by Henry C. Lea, LL. D. pp. 620. Macmillan Co. \$2.50 net.

The first of four volumes on an interesting theme. Mr. Lea is a high authority, has made a careful study of original and unpublished sources. This volume traces the social anarchy of Spain which the Inquisition was meant to cure—especially the history of the great numbers of Jewish and Mohammedan converts who were the first victims of the Holy Office. It is instructive to find him establishing the fact that the Spanish people were originally the most tolerant in Europe. The transformation to race and religious bigotry is one of the strangest stories of the world.

American Political History, 1763-1876, by Alexander Johnston. Part II. pp. 598. G. P. Putnam's Sons. \$2.00 net.

Johnston's Handbook on the History of American Politics has long been the refuge of distracted young pupils. Volume II., covering the years 1820 to 1876, deals with the great slavery struggle and its aftermath of reconstruction. The eight-page chapter on the Dred Scott Decision is a masterly summary. The sections on State Sovereignty and the Union are perhaps the most interesting as they are presented in forceful, even epigrammatic style, though everywhere the English is lucid.

Further Memoirs of the Whig Party 1807-1831 with some miscellaneous reminiscences by Henry Richard Vassall, Third Lord Holland, edited by Lord Stavordale. pp. 420. E. P. Dutton & Co. \$5.00 net.

To one interested in the political and literary history of England in the late eighteenth and early nineteenth century this collection of memoirs of the great Whig Party leader, Lord Holland, will prove informing. Shrewd estimates of great personages in history abound.

Essentials in Medieval and Modern History, by Samuel B. Harding, Ph. D., and Albert B. Hart, LL. D. pp. 643. Am. Book Co.

The editor's purpose in this series for young students has been to include only essential matters. In so long and full a period as that from Charlemagne to the present, this of necessity involves a wide exclusion. The life of the people and the turning points of change are handled in a careful and interesting way with suggestions for wider reading and satisfactory maps and illustrations.

BIOGRAPHY AND REMINISCENCES

Sankey's Story of the Gospel Hymns, by Ira D. Sankey. pp. 272. Sunday School Times Co., Philadelphia. 75 cents net.

An illustrious chapter in the history of the Christian Church of the nineteenth century is the revival movements and their permanent results in Greater Boston and America under the leadership of Messrs. Moody and Sankey. As connected with that history this volume has abiding value. It consists of portraits of these two brethren, of an autobiography of Mr. Sankey, some specimens of his gospel hymns and tunes and a collection of incidents connected with each of many hymns as Mr. Sankey sang them to all sorts of audiences in various parts of the world.

Columbus the Discoverer, by Frederick A. Ober. pp. 299. Harper & Bros. \$1.00. Mr. Ober has so thoroughly explored "the homes and haunts" of Columbus that this little volume possesses unusual charm and vividness. The cruises among the islands of the West Indies are described with a freshness that spurs the imagination of all readers, old and young. There is no effort made to point a moral yet the connection between the faults of Columbus and the heavy sorrows of his later years is more evident than in most of his biographies. But while his defects are not glossed over his character is not unduly depreciated.

John Fiske, by Thomas Sergeant Perry. pp. 107. Small, Maynard & Co. 75 cents. The marvelous acquisitive and assimilative powers of Mr. Fiske, his lucidity as an expositor and his merits as a synthetic interpreter of history and philosophy are set forth in this popular and critical monograph. We think the author exaggerates the boycott his hero suffered because of his alleged unbelief.

Days of the Past, by Alexander Innes Shaand. pp. 319. E. P. Dutton & Co. \$3.00 net. This will be read with delight by Scotchmen for its sidelights on Scotch happenings, scenery and customs, and by military and sporting men for its allusions to their specific interests, but to the general American reader it makes its chief appeal by its illuminating references to great figures in English and Scotch journalism and literature.

The Memories of Rose Eytinge. pp. 311. F. A. Stokes Co. \$1.20 net. Anecdotes, bits of gossip about soldiers and statesmen on both sides of the Atlantic, as well as of famous actors, are vivaciously set forth in this little book. The author's strong and piquant individuality is pleasantly felt, and a number of good portraits accompany the text.

FICTION

The Shadow of Life, by Anne Douglas Sedgwick. pp. 330. Century Co. \$1.50.

The author has spent a wealth of subtle thought and observation and an infinity of pains on a story which most readers will find thoroughly unsatisfactory. Nor is the reason far to seek. Her hero—if such a spiritless creature as Gavarn can be called in any sense a hero—is a moral coward as even the lady who loves him is compelled to admit. He is even too pitiful a creature to make a satisfactory foil for the energetic, life-loving Elspeth. His one wisdom is to retreat from life, from action, care, perplexity, even from pledged love, in order to keep what he calls his soul in peace. The reader sighs to give him a taste of poverty—until he remembers that his immediate answer would have been suicide. The tragedy of the story is not worth while and Elspeth is acting out of character in caring enough about her lover to die because he fears to risk a marriage.

The Last Spike, and other Railroad Stories, by G. W. Warman. pp. 286. Chas. Scribner's Sons. \$1.25.

A group of tales clustering about the romance of the locomotive, "the world's greatest civilizer." Some are well constructed, like the one which gives its name to the collection. Some are sketches, like The Conquest of Alaska. Through them all runs the vein of reminiscence. These mechanics, firemen, pathfinders, merchant adventurers are taken from real life. Love, loyalty, adventure and daring are the themes.

The Prisoner of Ornith Farm, by Frances Powell. pp. 315. Chas. Scribner's Sons. \$1.50. The third book of mysteries from this young author is an improvement on the previous two good books. Certain crudities have in a measure disappeared and the heroine is not quite so maddeningly perfect. The intricacies of plot are well carried out and the interest does not flag toward the middle of the book as is often the case with a long sustained mystery.

A Lady in Waiting, by Charles Woodcock Savage. pp. 330. D. Appleton & Co. \$1.50. Through a diary supposed to have been discovered in a Louis Seize cabinet we get an intimate picture of court life in France during the Reign of Terror. The diary purports to be the confidant of one of Marie Antoinette's ladies in waiting, Julie de Chesnay. Americans will be interested in the picture of President Washington in his Mt. Vernon home, where the heroine found shelter after fleeing from the Guillotine. A later glimpse of life at Versailles under Napoleon and Josephine brings in the Emperor's estimate of Washington. French history, as interpreted by this writer, makes wholesome reading.

LITERARY STUDIES

Shakespeare's Sonnets, edited, with notes by William J. Rolfe. Litt. D. pp. 268. Am. Book Co. 56 cents each.

Mr. Rolfe has taken occasion in this new edition for a complete reconsideration of the questions of origin and history, in review, among others, of Sidney Lee's recent theory that the sonnets were mere literary amusements—as so many sonnet-cycles of the Elizabethan age admittedly were. His essay is brief and to the point. He argues that Shakespeare did not edit the collection, that the arrangement as we now have it is not authoritative and that the sonnets as a whole are autobiographical. The notes are full and helpful and there is a useful index making in all respects an admirable edition.

The Novels of Henry James, by Elizabeth Luther Cary. pp. 215. G. P. Putnam's Sons. \$1.25 net.

The author is an enthusiastic student of her theme and brings out in successive chapters different aspects of Mr. James's literary methods and achievements. The style shows some of the color and qualities of James. Most readers, we imagine, will be rather amazed at the extent of literary industry reflected in the elaborate bibliography compiled by Frederick Allen King.

The Development of the Feeling for Nature in the Middle Ages and Modern Times, by Alford T. T. Alford. pp. 376. E. P. Dutton & Co. \$2.00 net.

The author's earlier work on the feeling for nature in classic times is epitomized in the introduction. Proceeding, he contrasts and compares the Christian and heathen sentiment, measures the narrow development in the crusading times, the use of nature pictures in Shakespeare, the rise of landscape painting. The modern romantic nature love and its development in the great German and English poets receive detailed handling. The student of literature will find helpful suggestions in the field here cultivated.

MISCELLANEOUS

The Development of Palestine Exploration, by Frederick Jones Bliss, Ph. D. pp. 337. Chas. Scribner's Sons. \$1.50 net.

Dr. Bliss, a son of ex-President Bliss of the Syrian Protestant College at Beirut, is an enthusiastic student of Palestine history, a trained and skilled excavator of its antiquities who since 1891 has spent several years in explorations under the direction of the Palestine Fund. These eight lectures, now considerably enlarged, were delivered to the students of Union Theological Seminary, New York, in 1903. They include a summary of the literature of Syrian exploration from the earliest records to the present. It is not till the seventh lecture that the author treats

of his own work. Geography and archaeology help the Biblical student to comprehend the political and sacred history of Palestine and he will find much of value in these lectures to throw light on the study of the Bible. Dr. Bliss has condensed into this volume a survey of the entire field of typographical and historical study of the Holy Land.

The Miracles of Our Lady Saint Mary, brought out of divers tongues and newly set forth in English by Evelyn Underhill. pp. 308. E. P. Dutton & Co. \$2.00 net.

Selected legends of the Madonna from the great store which has come down to us from the darker ages. They are put in good literary form and well illustrate the medieval contempt of marriage and overestimate of the contemplative life. The oldest and most interesting gives an unfamiliar myth of the flight from Bethlehem of the Holy Family from ancient Egyptian sources. A handsomely made book.

The Problems of Philosophy, by Harald Hoffding, translated by Galen M. Fisher. pp. 201. Macmillan Co. \$1.50.

Prof. William James had this essay by Professor Hoffding of Copenhagen, whom he calls "one of the most learned of living philosophers," translated for the benefit of his students. He calls attention in an interesting introduction to the qualities of manner and of matter which give value to his handling of the problems of consciousness, of knowledge, of being and of values. Under the last head the author discusses in an illuminating way the ethical and religious problems.

Grove's Dictionary of Music and Musicians, edited by J. A. Fuller Maitland. F. S. A., vol. II. F. L. Macmillan Co. \$5.00 net.

The second volume of this comprehensive reference work includes such important names as Glück, Gounod, Handel, Hayden and Liszt. From Invertible Counterpoint to Jewsharp, from the smallest to the greatest singers, players and composers, the book contains a wealth of information and well-arranged material for the study of music in its method and history.

Books Received

(During the Week Ending April 9)

HAWAIIAN YESTERDAYS, by Henry M. Lyman, M. D. pp. 281. A. C. McClurg & Co.

THE COUNT AT HARVARD, by Rupert Sargent Holland. pp. 320. L. C. Page & Co. \$1.50.

LADY BALTIMORE, by Owen Wister. pp. 406. Macmillan Co. \$1.50.

OLD TALES FROM ROME, by Alice Zimern. pp. 294. A. C. McClurg & Co.

A SUMMER IN THE APPLE TREE INN, by Ella Partridge Lipsett. pp. 247. Henry Holt & Co. \$1.25.

RAHAB, A DRAMA, by Richard Burton. pp. 119. Henry Holt & Co. \$1.25 net.

THE HAPPY CHRIST, by Harold Begbie. pp. 104. Dodd, Mead & Co.

IN SUN OR SHADE, by Louise Morgan Sill. pp. 226. Harper & Bros. \$1.50 net.

THE SPOILERS, by Rex E. Beach. pp. 314. Harper & Bros. \$1.50.

LITERATURE, ITS PRINCIPLES AND PROBLEMS, by Theodore W. Hunt, Litt. D. pp. 403. Funk & Wagnalls. \$1.20 net.

CONGREGATIONAL FAITH AND PRACTISE, by Asher Anderson, D. D. Paper. pp. 29. Pilgrim Press. 5 cents net.

STATE LIBRARY COMMISSIONS, by Henry E. Legler; THE WORK OF AN EASTERN LIBRARY COMMISSION, by Caroline M. Hewins. Paper. pp. 10. A. L. A. Pub. Board. 5 cents.

THE VALLEY OF TROUBLING, by Grace Duffield Goodwin. Paper. pp. 23. Pilgrim Press. 25 cents net.

PROBLEMS OF BABYHOOD, by Rachel Kent Fitz and George Wells Fitz, M. D. pp. 127. Henry Holt & Co. \$1.25 net.

ELOCUTION, by W. H. Breare. pp. 123. G. P. Putnam's Sons.

THE EYE FOR SPIRITUAL THINGS AND OTHER SERMONS, by Henry Melville Gwatkin. pp. 261. Imported by Chas. Scribner's Sons. \$1.50.

PRIMITIVE CHRISTIAN EDUCATION, by Geraldine Hodgson. pp. 287. Imported by Chas. Scribner's Sons. \$1.50 net.

JAMES, THE LORD'S BROTHER, by William Patrick, D. D. pp. 369. Chas. Scribner's Sons. \$2.00 net.

BRAJU, THE VAISHNAVA HOLY LAND, by Rev. J. E. Scott, Ph. D. pp. 181. Eaton & Mains. \$1.00 net.

"IF YOUTH BUT KNEW," by Agnes and Egerton Castle. pp. 421. Macmillan Co. \$1.50.

THE TOWER, by Mary Tappan Wright. pp. 422. Chas. Scribner's Sons. \$1.50.

SIX STARS, by Nelson Lloyd. pp. 315. Chas. Scribner's Sons. \$1.50.

THE GERMAN UNIVERSITIES AND UNIVERSITY STUDY, by Friedrich Paulsen. pp. 451. Chas. Scribner's Sons. \$3.00 net.

Closet and Altar

THE HEAVENLY GUEST

If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him.

His people were his temple and he dwelt in them.—George Fox.

The gift that is in us, that is the glorious thing. We are often looking outside ourselves for treasures, searching heights and depths for miraculous things, whilst the grandest gift of all is in our heart, even the Spirit of God striving to endow and adorn us with the riches of eternity. An apostle's hands have not been laid upon us; but God's hand has, and he conferred the gift of a purifying, softening, transfiguring fire.—William L. Watson.

All the glory and beauty of Christ are manifested within and there he delights to dwell; his visits there are frequent, his condescension amazing, his conversation sweet, his comforts refreshing; and the peace that he brings passeth all understanding.—John Bunyan.

Into the secret chamber of my heart,
Wherein no mortal enters, Lord, come Thou
And make Thy dwelling-place ere day depart!

O Thou who didst create the human heart,
Didst Thou not make one sure place for
Thyself?

It is high sanctuary where Thou art!

Thou knowest, ah! Thou knowest! Words
are weak.

When the tongue falters and the lips are
dumb,
Thou knowest all the yearning heart would
speak!

The unuttered prayer Thou hearest. Lo! the
shrine

Waits for Thy presence! Ere the day be done
Take Thou possession, O Thou Guest Divine!

—Julia C. R. Dorr.

If we were children of Pentecost, living up to our spiritual times, heart's ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth.—J. W. Jowett.

O Spirit of God, sanctify us; Thou seest how full our hearts yet are of impurity, but Thou seest also our earnest desire to be made pure. We are heartily sorry that we have ever grieved Thee, and slighted Thy gentle admonitions; and we yield ourselves now to Thy holy guidance. Be Thou the energy of our lives, the consolation of our affections, the light of our understandings, the rest and strength of our wills. O make us holy through and through that we may be preserved without offense unto the day of Jesus Christ. Make our hearts a temple wherein Thou abidest; transform our members into the instruments of Thy righteousness. Lead us in a plain path unto heaven; assure us by Thy mighty witness that neither life nor death shall separate us from the love of God; abide continually within us and witness with our spirits that we are his children. Amen.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Memorial Service for Mrs. Pearson

At the request of ladies interested in foreign missions, a memorial service for Mrs. D. K. Pearson, who has just died, was held Sunday afternoon in the Congregational Church, Hinsdale, Rev. Dr. E. S. Carr, the pastor, presiding. Dr. Hitchcock spoke of her relations to the work in Turkey through Anatolia College, to which, in her name, her husband has given so largely; Professor Scott of what has been accomplished through her endowment of one of the chairs in the foreign department of the seminary; Dr. W. E. Barton of her interest in Berea and the mountain whites; Miss Evans of Carleton College, of her interest in Carleton through young men trained in Minnesota for work in Marsovan; and Dr. Williams of her personal life. It is very rare that so much can be said truthfully of any person as was said, and without the slightest exaggeration, of Mrs. Pearson. She lived the simple, devoted life of a Christian disciple.

A Remarkable Pastor

Sunday Rev. George H. Bird celebrated the twenty-fifth anniversary of his settlement as pastor of the First Congregational Church, South Chicago. No church has been more fruitful in good works than this. Out of it have sprung several other churches, and its work in this direction is not yet at an end. In spite of the bad weather the church was full morning and evening. Twenty-six persons were received into fellowship, the majority on confession. In the afternoon neighboring pastors came in to express their appreciation of what this young, yet veteran pastor has accomplished. In the evening the services were of a more general nature, reminiscent in part, with many expressions of thankfulness on the part of the pastor for what he has been permitted to try to do for his people, for their sympathy, love and unwearied helpfulness. The whole service was uplifting and inspiring. The church numbers about three hundred, although many more than this have been connected with it from first to last. The policy has been to keep the roll accurate and to see that those whose home is elsewhere join some church near them. Mr. Bird is in favor of long pastorates. In his experience the wisdom of his theory is apparent. His present influence with all classes of men, with the managers of the great manufacturing interests as well as with the workmen, is constantly increasing. His church is a center for all that is good in the region.

Passion Week

Monday morning the ministers devoted to addresses from Dr. Arthur Smith on China and the Duties of Americans to the Chinese, and from Prof. A. E. Steiner, who gave an account of the remarkable revival in Grinnell and especially in the college. Monday noon Dr. Gunsaulus began a series of sermons which extended through the week, and were on subjects connected with the last week of the Saviour's life. The attendance at these noonday meetings has been large. In most of the churches there have been special services in spite of the fact that the campaign for the American Board here in Chicago has occupied a good part of the week.

College Campaigns

Mr. Carnegie has offered Wheaton College \$25,000 as soon as \$75,000 more are raised for its endowment. It is to be hoped that this sum will be speedily secured as the college has a small endowment, although it is doing excellent work and is maintaining a high standard of scholarship. It is furnishing an opportunity for many who otherwise would not be able to obtain an education, for though near Chicago it manages to keep the cost of educa-

tion down to the lowest point. The moral and Christian character of the college is everywhere recognized as high. Doane College, Crete, Neb., has also been the recipient of Mr. Carnegie's favor. He promises to build a Science Hall as soon as \$25,000 are secured for its endowment, and Dr. Pearson has promised \$25,000 towards an endowment if \$75,000 more are raised by Jan. 1, 1907. The college needs a building for a chapel and the musical department, to cost about \$30,000. Of this sum about two-thirds have been secured, from more than four hundred individual givers. President Perry wants at least \$19,000 more for a heating plant and to bring water to the college grounds. This college is well established; is admirably located, has a beautiful and extensive campus and has graduated scores of young people who have already made their mark. Some of them are at work as professors and presidents of colleges of a later growth, and are thus carrying the influence of one generation over into another generation. Marietta is also in a building era. It is rearranging its campus, erecting several buildings long greatly needed, and is seeking to raise from alumni and friends about \$50,000 to meet present demands and fulfill the conditions upon which Mr. Carnegie has put up a \$50,000 library building, in which are to be stored books relating to America more precious than any in the West, with the possible exception of the collection at Madison, Wis. Fargo is also endeavoring to raise in the state itself money for a Science Hall, and to meet the conditions upon which Mr. Carnegie will put up a library building for the college. If these appeals indicate pressing wants in the college world they make it clear at the same time that these colleges are leading a healthy life, and point to the time, not now far distant, when each of them will have a constituency sufficiently strong to provide for all their legitimate wants.

The Haskell Lectures

These lectures on the Haskell Foundation are given this year by Prof. Duncan B. Macdonald of the Hartford Theological Seminary. They are on the general subject of the religious attitude and the religious life as developed in Islam.

Return of Dowie

One cannot trust implicitly to newspaper reports. If these are only partially true Dr. Dowie's journey north was marked by expressions of anger and threats quite in accordance with many of his public utterances in times past. There were few to meet him at the station. Contrary to expectation he did not go to Zion, but took rooms at the Auditorium Annex. Evidently he is in poor health and greatly broken in spirit. Now and then some of his old fire seems to show itself, but for the most part he exhibits a spirit of conciliation quite in contrast with his old self. The Voliva forces are in control at Zion City and are likely to remain in control. Dr. Dowie says he will be satisfied if he can be assured that all debts will be paid, the interests of the stockholders protected and a sum furnished him to enable him to live in comfort in Mexico, where his health is better than in the North. He wants to retain some ecclesiastical authority, but it is difficult to see how more than a shadow of authority can be granted him if he lives so far away. Voliva and his associates have from the first deprecated anything like a legal battle. They simply wish to further the interests of the people and in the settlement of present difficulties to proceed in an equitable Christian manner. For this reason they refuse to give out any details concerning rumors affecting Dr. Dowie's moral character. They recognize his great ability and the work he has done. They say he is not himself now, that he may

not live long, that they are willing to pension him, but that the condition of affairs is such that their management cannot safely be intrusted to him. It may be some days before agreements mutually satisfactory are drawn up and signed, but it now looks as if such agreements might easily be made.

Dr. Dowie remains at the Auditorium. Various reports are spread abroad as to his intentions. Lawsuits are threatened both on his part and on the part of the forces now in possession at Zion. There are some prospects of a compromise by which Dr. Dowie will receive a sum of money, say a certain per cent. of the value of all that has been gathered, which he estimates at \$21,000,000, probably far more than it is worth, and agree to retire to Mexico and have nothing more to do with the affairs of Zion. Just what would be his relation to the Apostolic Catholic Church does not yet appear. That he will ever secure his former power in Zion seems almost impossible.

The Campaign for the Board

The last meeting was held Thursday evening in Peoria, from which it is hoped about \$1,000 will be obtained. In Oak Park 100 pledges brought in \$1,634, and when paid will make the gifts of the Oak Park churches this year outside the gifts of the women to their own board not far from \$8,000. At the meeting in the Union Park Church, at which all the West Side churches were represented, 55 pledges were made, amounting to \$1,177, of which \$538 came from the Union Park Church alone. The South Side churches, rallying at Kenwood with the Evangelical Church, gave 85 pledges, aggregating \$574. The North Shore churches meeting at Evanston made 72 pledges, aggregating \$1,032, or a total from Chicago and its suburbs of 312 pledges, amounting to \$4,417. The chief benefit of the campaign is in the interest it has awakened among the men in our churches. The campaign has been conducted openly. Every one attending any of these meetings has known beforehand that he would have an opportunity to give something for the carrying on of missionary work. The addresses by Dr. Arthur Smith have been of rare interest and have everywhere made a deep impression. Those of Dr. Browne and the other missionaries have been of equal value. Those of Secretary Hitchcock have summed up the situation with great terseness and wisdom. The arrangement of the campaign has been in his hands. Out of twenty-eight cities visited, only five found it impracticable on account of local conditions, to have a financial canvass at this time. In twenty-one cities a banquet was provided for men alone; and although in several places women listened to the addresses following the banquet, only men were asked to subscribe. Pledges asked in public meetings were not generally so freely given as when a supper was provided. Of the \$75,000 thus far obtained from this campaign, about one-third has come from the Interior. As the gifts from this section of the country will steadily increase, the relation it will bear to all our benevolent enterprises ought to be apparent. In the additional work which has come upon Dr. Hitchcock he has been willingly and efficiently assisted by Rev. W. E. Thorp and several laymen like Messrs. Pitkin, Kimball, Macmillan and Fales.

Chicago, April 14.

FRANKLIN.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO

FRONTIER WORKERS

Mission Study Class, Abington	\$13.50
William B. Holmes, Montclair, N. J.	4.00
E. W.	2.00
Mrs. L. H. Gunn, Cromwell, Ct.	2.00
John Thompson, Ellington, Ct.	2.00
C. P. Pease, Ellington, Ct.	1.00

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 22, Sunday. *The Voice of God.*—1 Kings 19: 11-21.

The tempest of depression had gone by and Elijah was ready for his lesson. In the silence God is heard. So ever, so today, we are to hear God speak in our own hearts. Compare Zech. 4: 6—Not by might, nor by power, but by my Spirit, saith the Lord of hosts. It takes a mind with something of God's calm to note the efficient causes of slow change. Our best contribution toward the coming of God's kingdom is a Christlike life. Then, if God has a special or a showy part for us we shall be ready for its work and armed against its dangers.

Speak to us, Father, in the still small voice of Thy love and power; Help us to know the true proportion of our lives. Teach us Thy patience and when we are discouraged restore our souls to joy and strength as Thou didst Thy servant of old.

April 23. *A Prophet's Warning.*—1 Kings 20: 1-21.

David held Damascus for a little time, now Syria had come to power. Help was sent to Ahab because Israel was allowed its chance of repentance. What Ben-hadad threatened the Assyrians after two hundred years fulfilled. We cannot argue from God's mercies to character. If we knew nothing more than this of Ahab we might think him one whom God approved. God's favors are no flattery, they are calls to service.

April 24. *Encouraging Israel.*—1 Kings 20: 22-34

The return of the year—after the rains, when the land was green and there was forage for the horses—was the campaigning time. The encouragement of the Syrian courtiers was a challenge to Jehovah. God permits much evil and oppression, but through all he guards the progress of his plan.

April 25. *The Prophet's Parable.*—1 Kings 20: 35-43.

Why did God leave responsibility to so weak a king as Ahab? It is a hard question, we cannot answer it. But at least we gather from the fact—and a thousand like it today—that responsibility is real, that we neither live, nor choose, nor die alone. Israel suffered for the king's folly—as Samuel long ago foretold—and our friends must suffer for our sins. Therefore blessing waits on hourly faithfulness.

April 26. *Naboth's Vineyard.*—1 Kings 21: 1-16.

How childish is this king. And are we never like him? Does the moment's want never gain luster from mere inaccessibility? A familiar parallel is found—with a nobler ending—in the story of the windmill at Potsdam which King Frederick tried in vain to buy. Weakness often does more harm than wickedness. Had Ahab been strong Jezebel would have been harmless. But a king's weakness is the destruction of his people.

April 27. *Elijah and Ahab.*—1 Kings 21: 17-29.

So David got rid of Uriah. God's anger was not wholly for the murder, it was for murder under forms of law. From these judgments we may learn what God thinks of men today who are honest as private citizens, but false to their trust as representatives of others in business or in office.

April 28. *Consulting the Prophets.*—1 Kings 22: 1-23.

We must distinguish between the profession of prophecy, which had become a mere adjunct of flattery to the king, and God's true messages. Micah was probably the prophet who rebuked Ahab when he spared Ben-hadad. Note the recovery from Baal worship.

Winning the Foreigner

(Y. P. S. C. E. Prayer Meeting)

BY REV. R. A. BRIDGMAN

Topic, April 29—May 5. Home Missions among the Foreigners in America. Eph. 2: 13-19.

The crux of the home missionary battle. When some of us were boys and girls the mention of home missions inevitably carried our thoughts first and foremost to the Western frontier where our brave workers through winter blizzards and summer heat were going from cabin to cabin, from settlement to settlement with the message of Christ's love. To be interested in home missions then meant chiefly the giving of money to some pastor in Kansas or North Dakota and the offering of prayer for the line of struggling churches so far away. But sooner than we have realized the fact, home missionary problems have marched straight up to our front doors, hemmed us about in our staid, conservative New England churches and created new duties and responsibilities. We have still to care for the expanding West, but Chicago, New York and even Boston have become missionary ground. On a single day three weeks ago over ten thousand immigrants landed at New York. Of the \$53,000 spent within the state last year by the Massachusetts Home Missionary Society, \$22,000 went to the support of missions among Armenians, Finns, French, Germans, Italians, Norwegians, Swedes, Greeks, Poles and Syrians.

Personal contact with the problem. Let us not simply theorize or lump these immigrants together as a speculative "problem," but let us open our eyes and see these human beings subject to the same emotions which we experience, capable of responding to the ideals that move us. We must look at them, whether we will or not. They are in our schools, these little Russians and Poles and all the rest, some of them brighter even than the children of the native stock. They are on our streets and in such places as Fall River, Holyoke and Lawrence, Mass., eight out of the ten passers-by are likely to be foreign born or the children of foreigners. We buy bananas of them; we vote at the same polls with them. Why not make this more or less constant personal contact the entering wedge for a genuine Christian influence over them? At least we can look at them through the eyes of Christ and not simply smile at their racial peculiarities.

And why not obtain first-hand information of the forces at work for their uplift? Organize a personally-conducted Christian Endeavor tour and visit the nearest foreign churches. I shall never forget the welcome I once had when I attended services at a church of Finns. Go down to the missions in the congested sections of the great cities. If you are near Springfield, Mass., inspect the American International College, where students representing sixteen races are obtaining a higher education and thus equipping themselves for Christian leadership among their fellow-countrymen. If you live near Cleveland, spend a day at the Bible and Missionary Training School founded in 1886 by the beloved and lamented Dr. H. A. Schaufler, and from which many young men and women have gone forth to teach and preach. Or journey on to Oberlin and Chicago and investigate the work done in the foreign departments of our seminaries there. How it would enliven an Endeavor meeting if three or four members of the society who had fared forth on some such investigating tour should tell what they had seen and heard.

Jesus and the foreigner. The several instances recorded in the Gospels of Jesus' contact with foreigners are worth studying at this meeting. Apparently his soul was stirred as he talked with the Samaritan woman, with the mother of Syrophoenicia and tested the quality of their spiritual longings and action. How

he was moved when the delegation of the Greeks came to Philip and said, "We would see Jesus." Few though the cases are of his ministrations to outsiders, they suffice to reveal the width of his own purposes for men.

AVAILABLE LITERATURE

The Congregationalists and the Stranger, and Italian Connecticut, by Joel S. Ives, published by the Massachusetts and Connecticut Home Missionary Societies.

Foreign Missions at Home, by F. E. Emrich, published by the Congregational Home Missionary Society; as well as many other valuable leaflets and suggestions for this meeting to be obtained from Don O. Shelton, Congregational Home Missionary Society, New York.

The Transformation of Massachusetts—The Massachusetts Home Missionary Society.

The American Children of Foreign Parents, by Minnie J. Reynolds, *The Congregationalist*, March 24.

Monopolies in Australia

The Parliament of the Australian commonwealth is at present wrestling with the subject of combines. There are three principal combines in Australia, the Sugar Combine, the Tobacco Combine and the Shipping Combine. In regard to the first the senate (or Upper House) of the commonwealth before rising for recess, passed a resolution declaring that it was advisable to nationalize it. Until a similar resolution is passed by the House of Representatives this is only a pious opinion, and does not affect legislation or administration.

In regard to the other two combines royal commissions have for some months been making inquiries and examining witnesses. It is understood that the committee sitting on the tobacco question will recommend the nationalization of that industry. The Federal Parliament will not meet till June, and in a few months later members will be meeting their constituents. It is not likely that so important a matter as the nationalization of a great industry will be carried through in a moribund parliament; but next year it will be a live question; and if the Laborites as a third party, hold the balance of power in next Commonwealth Parliament there will be a determined attempt to give effect to the proposal for nationalizing the tobacco industry.

To nationalize shipping is a larger undertaking. The commission inquiring into this matter has brought out some evidence which proves that Australian monopolists know as well as American how to use rebates for an engine of oppression. Owing to the Australian Shipping Ring it costs pretty nearly as much to send goods from one part of Australia to another as it does to send them to London. Rates in some cases have been trebled since the ring crushed out competition. For sending two, twenty-six and one quarter ton boilers from Brisbane to Maryborough £250 each was charged. It is reckoned that in Sydney a boiler of that weight could be lifted from a vessel's hold for £52-10-0. Rebates of ten per cent. are declared every twelve months. If a customer before the expiration of the twelve months ships in any other company's vessels he loses the rebate. The Shipping Combine imitates the secrecy of the American combines. The undertaking to give ten per cent. rebate is a *verbal* one.

A good many people who are convinced that the production and distribution of everything by the government is impracticable are equally convinced that some way should be found of protecting the community from being plundered by trusts and combines.

Sydney, N. S. W., Australia. W. A.

If of all words of tongue or pen,
The saddest are: It might have been,
More sad are these we daily see—
It is, but hadn't ought to be.

—Bret Harte.

Church and Ministerial Record

Calls

BREWER, FRANK S., New Hartford, Ct., accepts call to Second Ch., Palmer, Mass., to begin May 1.

CLARK, JAS. A., Hardwick, Vt., to Chester. Declines.

DYER, EDW. O., Sharon, Ct., accepts call to Chester.

FREEELINE, J. H. (Evangelical), Harlan, Io., to Arion. Accepts.

FREEMAN, JOS. A., Woodbury, Ct., to Deep River. Accepts, and is at work.

GREEN, CHESTER W., Alamo, Mich., to Chatham, O. Accepts.

HELMING, OSCAR C., Nutley, N. J., to Atchison, Kan.

HILL, CHAS. L., Yale Sem., to Freedom and St. Clair, Minn. Accepts.

KINGSBURY, NAT'L, Lansing, Tenn., to Hydro, Okl. Accepts.

KOLMOS, JESSE J., Bethel Ch., Chicago, Ill., to Bethany Ch., same city. Accepts.

LEGGETTE, THOS., Burford and New Durham, Can., to Bryant, S. D. Accepts.

MALCOLM, JOHN W., First Ch., Cleveland, O., to Berea. Accepts.

MAURER, OSCAR E., Yale Sem., accepts call to Great Barrington, Mass.

MAY, THOS. F., recently of Campbell, Neb., to Plymouth Ch., Kellogg, Ida. Accepts.

MCKENZIE, ALEX. L., Wallingford, Vt., accepts call to Union Ch., Winthrop, Mass.

NEVINS, ROY K., Olivet Coll., to Mulliken, Mich., for one year.

RICHARDS, THOS. C., Torrington, Ct., to Warren, Mass.

THORP, CHAS. N., Oswego, N. Y., accepts call to First Ch., Chelsea, Mass., to begin about May 1.

VINCENT, CORWIN, Mancelona, Mich., to Staples, Minn. Accepts.

WADE, WM. G., Monmouth, Me., recently of Solon, to W. Newfield, a former field. Accepts.

WHEELOCK, ALBERT H., Pepperell, Mass., accepts call to Marlboro, to begin June 1.

WILSON, LAWRENCE A., Yale Sem., to E. Charleton, Vt., the church which he organized about six months ago.

Ordinations and Installations

REEVES, FLOYD, o. N. Collins, N. Y., where he has served for three years, March 27. Parts, Dr. F. S. Fitch and Rev. Messrs. A. L. Grein and G. E. Henshaw.

Resignations

BISSELL, JONATHAN, Streator, Ill.

BREWER, FRANK S., New Hartford, Ct., after eight years' service.

BRODIE, JAS. F., treasurership of Fisk University, Nashville, Tenn., to take effect July 1, in order to secure change of climate and recuperation.

CALHOUN, JOHN C., Tyler, Tex., after seven years' service.

EVANS, JOHN G., Corry, Pa.

FURBUSH, A. CHESLEY, Wilton, Me.

GALE, JAS. A., Mt. Luzerne and Ryno, Mich.

GREEN, CHESTER W., Alamo, Mich.

HARRINGTON, AMOS T., Churchville, N. Y., to take effect June 3, after eight years' service.

PINCKNEY, WADE, Johannesburg and Hetherton, Mich.

THORP, CHAS. N., Oswego, N. Y., after nine years' service.

WILLIAMS, WM. J., Rosedale and Poso, Cal.

Dismissals

CURTIS, ANSON B., Greenville, Mich., March 5.

Stated Supplies

BATTY, GEO. J., Deadwood, S. D., at Comstock, Neb., for three months.

RALPH, WM. J. C., Lancaster, Wis., withdraws acceptance of call to supply at First Ch., Racine, and will supply for a time at Antigo.

Personals

BEAVER, CHAS. H., and wife, Anamosa, Io., on the twenty-fifth anniversary of their wedding, March 8, were given a silver tea service, tray, cake dish and more than a dozen spoons. Father Powers, of the Catholic church, then presented to Mrs. Beaver, on behalf of the ministers of the town, a silver bread tray suitably engraved.

BURE, HUBER, and wife, were presented with a loving cup and vase on leaving Ocean View Ch., San Francisco, Cal., for their new field in Lincoln.

CARTER, CHAS. F., Lexington, Mass., was given \$300 in gold on a recent Sunday, upon the completion of ten years' service with that church.

DISBROW, EDW. D., Farmington, N. H., and family, were recently surprised by the gift of \$45, and many other presents from parishioners.

GODDARD, JOHN C., Salisbury, Ct., has been voted an additional vacation of two months.

HAWLKEY, JOHN A., Shelburne Falls, Mass., has been voted an increase of \$100 in salary.

HUTCHINSON, JOHN F., Flat Rock, Mich., has recently been given an increase of \$75 in salary, the church also making him a present of a new carriage.

JOHNSON, GEO. H., Swampscott, Mass., was voted

an increase of \$100 in salary at the recent annual meeting.

LOCKWOOD, JOHN H., who recently closed work with First Ch., Westfield, Mass., will reside in Springfield. He has been asked to become pastor *emeritus* of his old charge, but has not yet given his decision.

MCCONNELL, HERBERT, Hopkins Station, Mich., has been voted an increase of \$50 in salary.

MORGAN, DAVID W., Exeter, N. H., has been obliged to give up work for a time and is under treatment at Clifton Springs Sanitarium, New York.

MOWBRAY, HENRY B., asst. pastor First Ch., Oakland, Cal., has been granted an increase in salary, making the sum now paid him \$2,000.

POOLE, FRANCIS A., Barre, Vt., has been given \$225 by members of the parish who "wished in a tangible manner their appreciation of their pastor's services."

PULLAN, FRED'K B., recently of Pilgrim Ch., Providence, R. I., is in charge of the church in Elgin, Ill., during the absence, because of ill health, of Dr. C. L. Morgan.

VAN NORDEN, CHAS., Sacramento, Cal., for ten years pastor at St. Albans, Vt., has recently published a book entitled, *Jesus an Unfinished Portrait*.

WALKER, WM. H., South Haven, Mich., has been rendering valuable service to temperance forces in the local option campaign of that state, making 32 speeches in various places during the last four weeks of the fight.

WOLCOTT, WM. E., Lawrence St. Ch., Lawrence, Mass., sailed April 14 for Europe, to visit Italy, Switzerland, the Rhine country, Holland, Belgium and Great Britain, returning from a French port.

Waymarks

(Covering one year, unless otherwise specified.)

GREENE, N. Y. Rev. Thomas Livingston began his pastorate Jan. 1. A series of union meetings and earnest pastoral work culminated April 1 in the accession of 15 members, 14 on confession, mostly young people. This is the largest quarterly growth on record. Prayer meetings are large and of deep spiritual interest; pastor has formed boys' club which holds two meetings each month; reorganized official board holds monthly meetings at the homes of its members; parsonage improvements, including modern plumbing, completed at cost of over \$300.

NORWOOD, N. Y., Rev. H. F. Tyler. 14 members recently received, making 41 within a year, 39 on confession. Many are heads of families, husband and wife in several instances joining together. Pastor's class for instruction in doctrine and Christian living potent in bringing about this result. Unusual interest in the Bible. 60 copies of His Life studied, and weekly meeting for the study and discussion of Christ's life largely attended. Building fund started for new edifice and Sunday school never in better condition, will make substantial contribution.

RIVERHEAD, N. Y., Rev. J. W. Raine. Church voted pastor \$300 increase in salary. Has just completed \$1,200 improvements on parsonage. Church entertained four conventions last fall and winter and ladies have bought \$125 worth of dishes for such occasions. Pastor is preaching evening series on The Bible in a Scientific Age, with informal after-meeting during which he answers questions.

SHERIDAN, WYO., Rev. C. W. Rice. Evening service made more attractive by 15 minute song service conducted by Oberlin graduate; Lincoln Day observed with addresses by three young men; C. E. doing good work on Life of Neesima and course of study on How we got our Bible; Ladies' Circle gives afternoon each week to planning and doing church work. At last meeting in month papers on missionary subjects are interspersed with music.

STRATFORD, CT., Dr. E. N. Packard. During last year and a half parsonage redecorated, church and chapel repainted and other improvements made at cost of about \$1,500. Woman's Aid active in securing these results. Men's Club of over 40 active members carried on for a year with great interest; promising Senior and Junior Endeavor Societies organized; missionary concerts on latest plans well attended. During Lent pastor is giving series of Sunday afternoon lectures on National Significance of Revivals, beginning with end of Middle Ages and coming to recent times.

VERMILLION, O., Rev. George E. Merrill. \$125 lighting plant just installed and spot-cash paid; Sunday school largest in many years; 18 new members since Dec. 15, making present membership largest in church's 88 years of existence.

Risibles

HIS GOODS WERE CLASSIFIED

Almon: He is a dealer in drawing materials.
Jack: Crayons?
Almon: No, mustard plasters.—J. H. Judge, in Lippincott's.

Piedmont College

DEMAREST, GEORGIA

Strategically Located in the Foothills of the Blue Ridge Mountains

THE PIEDMONT IDEA

"Not merely in the South, not merely for the South, but in the South for the South and for the Nation"

One of the elements which contributes largely to the success of any educational institution is a proper geographical location. In this respect Piedmont College is peculiarly favored. Situated as it is, in the foothills of the Blue Ridge Mountains, our little mountain town is within a short distance of the main line of the Southern Railroad, and is easy of access from the lowland as well as the highland South. One result of this peculiarly favorable situation has been to make the little mountain village cosmopolitan in its population. There is an attractiveness about Demorest which is hard to define. In springtime we are wont to think that it is due to the song of the birds, the beauty of dogwood and laurel; in summer, to the softness of the moonlight; when the forests have put off their gorgeous robes of autumn, and we see the peaceful green of holly, cedar and pine against the rich blues and purples of the mountains, we exclaim, "Here at last we have it!" These are, after all, but a part; the people themselves contribute much to the charm of the place. To be real honest, we are all interesting, and each is different from his neighbor. On any public occasion the scene to the initiated is of intense interest; yonder is one whose father held many slaves in friendly conversation with a man of abolitionist extraction—that breezy laugh comes from a man of the prairies, who is expressing his appreciation of the quiet humor of a lady who traces her ancestry to one of the traditional three brothers of Mayflower fame; and that courteous visitor from a neighboring village represents in his person a Virginian abolitionist who, though a Quaker, was an officer in the Union Army. Into the midst of such a cosmopolitan population and under the direction of a faculty made up of teachers drawn from the best schools, both North and South, we bring together young people from the mountains and young people from the Southern lowlands. May we not cherish the hope that the product of Piedmont College will be noble men and women, having in them the sturdiness of the lads and lasses of the Scottish Covenanter of the highlands, something of the refinement and grace of the cavalier's sons and daughters, and something, too, of the poise and practical wisdom of the Puritan's children?

If the work of Piedmont College shall commend itself to generous friends, the pathetic questionings of our boys and girls regarding a higher education within their means will receive an answer. In order to provide the opportunities and advantages which these young people so much desire, an adequate endowment fund is an imperative necessity.

For further information address Pres. JOHN C. CAMPBELL, Three Rivers, Mass., or Dean HENRY C. NEWELL, Demorest, Ga.

Pennsylvania

Things Doing in Philadelphia

An elaborate program is being prepared for the meeting of the Pennsylvania State Association, to be held in Snyder Avenue Church, Rev. F. E. Wieder, pastor, during the fourth week in May. This will be the first meeting of the State Association in Philadelphia. Until a year ago the churches of this vicinity belonged to the New Jersey Association. That was convenient geographically, and the separation caused regret to many, but it was felt that our work in this great state would be helped by bringing all its churches of our order into one association.

Dr. N. D. Hillis, at the Kensington Y. M. C. A. anniversary, fascinated all hearers by his broad and inspiring presentation of the importance and methods of work for young men. Dr. Edward Hawes, who is spending several weeks in this vicinity, has spoken to our ministers on Ministerial Relief with earnestness and power. As first pastor of Central Church more than forty years ago, he lifted the first spadeful of earth for the building, and is remembered and honored in the history of Philadelphia Congregationalism.

Rev. T. Clayton Welles, formerly of Lowell, Mass., is doing excellent service in the pastorate of the Presbyterian Church in *Eddington*, a little outside the city limits. A mission Sunday school has been established.

At Central Church, under the ministry of Dr. C. L. Kloss, audiences are increasing. Evening congregations are noteworthy for size and interest. His Sunday school has two sessions—one following the morning service, after the old New England fashion, to accommodate those from a distance, since his parishioners are widely scattered; the other in the afternoon.

The Ministerial Union of Philadelphia combines several denominations in a union meeting once in three months. Congregationalists were represented by Dr. Torrey, who gave a straight talk to the ministers that seemed to meet with the hearty assent of most, though some might object to his remarks about tobacco.

The Torrey-Alexander meetings are attracting considerable attention, but a city of a million and a half cannot be stirred as a whole from any one center. The meetings held in armories in the northern and southern sections, have gathered different audiences. The Academy of Music, centrally located, was opened for two services daily. Churches report quickened life; one received 101 members at its last communion, another ninety-six.

Dr. Torrey preaches to women only on Sunday afternoon, and to men in the evening. Two hundred members of the Second Regiment in full uniform attended the service on Sunday night. What preacher does not dread a crying baby? Yet some mothers must bring the babies or stay away. The Torrey Mission has met this condition effectively by providing a small room at the armory, where nurses from the training school take charge of the babies while the mothers are in the service. At its first opening fourteen little ones were cared for, to the great comfort of the mothers as well as to the relief of the great audience.

Efforts are made at every meeting to converse with those interested. In addition, three rooms have been opened in the heart of the business section where any one may go for religious consultation. One early visitor was a lawyer from a distant state. Rev. William S. Jacoby is in charge. Once a policeman in Philadelphia, he has gained much experience for this kind of service in Dr. Torrey's church in Chicago. It is significant that this delicate task of instructing the perplexed is not assigned to a trained theologian, but to one whose schooling was gained in dealing with men in their sins.

Theater meetings have been conducted for several weeks on Sunday nights, gathering great crowds made up largely of waifs from the streets, though there were many well-dressed people, including visitors from the churches. The meetings begin at nine o'clock and last until midnight. The audience pays strict attention, and keeps good order; testimonies are given. At the last meeting about fifty professed conversion.

Mr. Charles M. Alexander of the Torrey Mission spoke at the Congregational Ministers' Meeting on Gospel Songs in Evangelistic Work. The cost of the Torrey-Alexander Mission is estimated at \$40,000.

The Presbyterian Social Union has had as after-dinner speaker, Mr. Anthony Comstock of New York. Those who imagine that ministers are not alert to sociological questions ought to note the speakers and topics at such gatherings.

The Evangelical Alliance conducted daily services during Passion Week, with speakers from different denominations.

Jews are in evidence with religious work; the papers announce five great synagogue services in the city on one week day. Friends, or Quakers, sometimes have twenty announcements of services in one Saturday newspaper. Dr. Floyd W. Tomkins lately addressed 600 trained nurses at Holy Trinity Church, where Phillips Brooks formerly ministered.

M. H. W.

Northwestern Pennsylvania

We of this association rejoice in the contemplated church union, because it will lift the burden of our isolation, and will bring us into a larger fellowship. Already the prospect of it gives us courage to do our best in preparation for a brighter day.

The coming of Rev. C. Thurston Chase, recently of Flatbush Church, Brooklyn, N. Y., to Park Avenue, *Meadville*, sorely cast down last year by the sudden death of Dr. Frank Russell, has awakened new energy and courage. Mr. Chase's personality inspires enthusiasm. Congregations are increasing. His fine training at New York University and Chicago Seminary, with post-graduate study at Berlin and Leipzig, admirably fits him for work in this cultured college town. Next month this church will celebrate its twenty-fifth anniversary.

Titusville, Swedish, Rev. J. E. V. Johnson, pastor, rejoices in a new \$5,000 edifice. The Church Building Society made a grant of \$700 and a loan of \$900. Otherwise it is free of incumbrance. It is well furnished, has an auditorium seating 200, with Sunday school and prayer meeting rooms in the basement. The dedicatory services were of deep interest. Interest in church work has increased since the building was completed. Mr. Johnson is an indefatigable worker.

Near the Ohio line are *Sharon* and *South Sharon*, the latter a new work, with a large and promising field, owing to the extensive operations in the located there. The church has been worshiping in a hall, but is considering the building of a meeting house, the necessity for which is keenly felt. Rev. Owen Thomas is pastor. The older church at *Sharon* has for months been pastorless, but now joyfully awaits the return of its former minister, Rev. T. B. Morgan, from Wales.

The old inland church at *Guy's Mills* has enjoyed during the winter the ministry of Rev. W. B. Marsh, who came from Ohio to help the church through a critical time, but is soon to return. Deaths, removals and other things have greatly weakened this church, though the membership is still above one hundred, and it has a good church building and parsonage. The situation calls for courage and sacrifice.

Rev. J. G. Evans, who at great personal sacrifice, has given many years of splendid service to our churches in this state, has just closed work at *Corry*. The outlook here is not bright. The union of this church with the United Brethren Church and a change of location for the united church to a part of the city where it would meet a real need, seems to be the wisest solution of the problem, but this is not in sight.

The little church at *Spring Creek* has suffered a sad loss in the death, at the age of sixty-seven, of Rev. G. W. Moore, who had ministered here faithfully and tenderly in two pastorates, in all for eleven years. By uniting with an independent church at *West Spring Creek* and perhaps with other enterprises, it is hoped that these fields may be cared for soon. Mr. Moore's departure is a loss to the association in which he was greatly beloved.

Though months have passed since Rev. C. W. Grupe left the churches at *Centerville* and *Riceville*, no successor has been found and the work suffers. A serious problem is the inadequate salaries which some of our churches offer. By uniting under one pastorate, *Chandler's Valley* (Swedish), and the Swedish Mission Church, *Busti*, N. Y., eight miles apart, two small churches have been given pastoral services. This good result has been accomplished by Rev. A. G. Nelson, a faithful brother who has just gone to Buffalo, N. Y. His work has been taken up by Rev. O. F. Koch, from Brattleboro, Vt.

Under the zealous evangelistic leadership of Rev. Frank Nelson, the *Bethlehem Church*, *Warren* (Swedish), continues to flourish. This church is to entertain the association at its next meeting. The inland churches at *Lander* and *Sugar Grove*, the latter of which, an old church, has had no regular services for several years, are now united under the ministry of Rev. John Kershaw, who is bringing the dead to life again.

Ridgway First, Rev. P. W. Sinks, pastor, has just frescoed the walls of its Sunday school rooms and chapel built two years ago. A recent religious canvass has added 200 names to this parish, which the pastor, ever alert and fertile in method, with the co-operation of his people is seeking to interest more deeply. His Sunday evening evangelistic sermons added considerably to the size of the congregation. The *Swedish Church* here prospers so well that a new and larger building has become a necessity. It has made good progress in getting funds, though with a new Y. M. C. A., costing \$43,000 and other church building, the assistance of outside friends cannot be so large as it otherwise would be. The work at *Kane* goes on hopefully. The church has just made its largest offering to home missions.

N. M.

Two Noteworthy Movements in Philadelphia

At the call of eighteen societies interested in civic betterment, a meeting has been held to take measures to stop the sale of cigarettes to minors. An existing law makes the selling of cigarettes to persons under twenty-one years of age, a penal offense. Strong statements were made as to the wide use of cigarettes by young persons, of their injurious effects and the failure of the authorities to enforce the law. A permanent committee was appointed to confer with the various organizations interested in its enforcement.

Attention has recently been called to the Theatrical Women's Sabbath Association, formed some time ago. The object of the association is to lift its own class to a higher standard of Christian morals through the cultivation of regular church-going. It has over forty members, and holds a regular religious service on Sunday morning. Its motto is, "Lest we forget." The movement at first met with opposition and ridicule. It has, however, conquered much of that and what it has already done seems to promise much good.

J. E.

Biographical

REV. THOMAS S. ROBIE

This manly and gentle Christian minister died in Chicago, March 25. He was born in Gorham, Me., Sept. 21, 1835, graduated from Bowdoin College and Bangor Seminary, and had pastorates in Walldoboro, Me., Staffordville, Ct., West Hawley and South Falmouth, Mass. He was one of three brothers, all Congregational ministers, of whom the only survivor is Dr. Edward S. Robie, Greenland, N. H. He leaves a widow, son and daughter.

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

In and Around Boston

Easter Sunday

The dreariest and wettest Easter Sunday for many years did not dampen the ardor of many churchgoers, though it doubtless kept some at home who would have liked to be present. Carefully prepared and in many cases extended programs were carried out. Flowers, carols and anthems, children's processions, appropriate sermons and addresses made their special contribution to the impressiveness of the day.

Once again, as for twenty-five years past, Rev. D. W. Waldron headed an expedition to the homes and institutions of the city where the sick and aged reside. Accompanied by the singers, Mr. L. E. Smith and Mrs. F. A. Morrill, and effectively supported by Prof. John Duxbury, who gave recitations from Scripture, the capable and large-hearted friend of the people was able to bring the cheering touch of Christian sympathy to many a place which otherwise it might not have reached.

At the Easter concert of the Newton Highlands Sunday school the school pledge of \$1,000 for the Church Building Fund was more than completed, and the treasurer has in hand \$1,130, an average of five and a half dollars per member.

Holy Week Services

One of the most elaborate programs of Holy Week was that carried out at Central Church, where the usual afternoon service held daily through the winter was made even more attractive through the participation on successive days of these pastors of other churches: Dr. Mann of Trinity, Mr. Stockdale of Berkeley Temple, Dr. Gordon of the Old South, Mr. Frothingham of the Arlington Street Unitarian and Mr. Fitch of the Mount Vernon. An order of evening prayer printed on a four-page leaflet and embodying a responsive psalm, the

THANKSGIVING PSALM

A Rhythmic and Grateful Chant.

A teacher in a Terre Haute public school, joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief.

"For 3 years I struggled against this almost complete exhaustion, getting what relief I could from doctor's tonics. Then in the spring of 1903, I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food (the ordinary meals, white bread and vegetables), but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy.

"In three months, more than my usual strength returned, and I had gained 15 pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

"I tell them all, 'Try Grape-Nuts!'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Apostles' Creed and the general confession and versicle responses used in the Episcopal Church was used. The attendance was good.

At Shawmut Church Prof. John Duxbury read every afternoon selections from Job, Pilgrim's Progress and Paradise Lost, the audience never falling below five hundred and several times passing the thousand mark. This was a tribute to the interpretative gifts of the Englishman, who is becoming so much of a favorite in our churches. At the communion service on Thursday afternoon about three hundred persons were present. The evening services were conducted by Dr. McElveen.

On Easter Sunday the collection for the endowment fund amounted to \$600, thus swelling the amount already received to \$9,000.

Berkeley Temple opened its auditorium

every noon and a number of persons spent a profitable half hour in meditating in the quiet sanctuary and listening to the strains of the organ.

Elsewhere in the city and suburbs Holy Week was honored to an unusual degree by the churches of our order, communion services being held and pastoral interchanges being numerous.

Pilgrim Church held an impressive service Good Friday evening in the auditorium, attended by a large congregation. The collects for the day were introduced, all Scripture passages read responsively, and Dr. Allbright made a brief address on The Silences of Jesus. The church choir rendered appropriate selections.

Leyden and Harvard Churches, Brookline, united in a helpful communion service.

The Old South and City Missions

This year's gift of the Old South to the City Missionary Society shows that it is still the strongest individual church supporter of this venerable Boston institution, whose president, R. H. Stearns, has for many years been a leading member of the church. The collection taken Sunday, April 8, after a searching sermon by Dr. Gordon on the duties of the rich to the poor and a few well-chosen words from Mr. Waldron, amounted to \$4,800—\$400 more than last year.

Professor Genung at the Old South

This month sees the close of a remarkable series of lectures on immortality at the Old South Sunday school by Prof. J. F. Genung of Amherst College. This is the second year Professor Genung has conducted a large class at the Old South, last year being a course on Old Testament Wisdom Books. Strangers dropping into the class, as it were by accident, found themselves bound by invisible chains and each Sunday saw them in their places, until the end of the lectures.

This year the success of the class has been even more marked, many Sundays the room being overcrowded with chairs. Although the lectures grew almost abstruse in their search for truth, they have been followed with keen interest by the listeners, consisting mainly of middle-aged people. It is to be hoped Professor Genung intends to publish the results of his winter's work, so carefully wrought out. If he does the book will be a notable addition to the literature of immortality.

The particular title of the course was, The Life Indeed, and the sub-title, A Review, in Common Day Terms, of the Scripture History Issuing in Immortality. The speaker showed the ancient groping after the unseen life which he called In the Twilight Stratum, and how a way out unfolded through prophecy and other means as the soul of man approached its majority, and how the supreme historic venture was made when Jesus realized his mission. Professor Genung's characterizations of the Mind of St. John and the Mind of St. Paul were singularly illuminating and sympathetic. Professor Genung approached the resurrection of the body of Jesus unafraid of his subject. He called it the concession of spirit to sense. The disci-

Continued on page 593.

What Can a Girl Do?

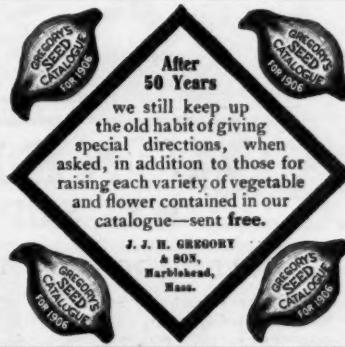
You can earn money, and have lots of time left for all you want to do, by taking charge of the sales department branch in your town of THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

Hundreds of nice girls and good women are everywhere doing this pleasant and well-paid work. They are everywhere respected and courteously treated. Were this not so we would not allow them to engage in it.

Some of our most successful representatives and largest prize winners—some as high as \$500.00—are girls. We are proud of "our girls."

Will you be one of them? Write for the story of one girl's success.

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Topics for Men's Classes

Twenty Studies in Church History

The Apostolic Church

(a) The State of the World. (b) The Founding of the Church. (c) Apostolic Life and Doctrines.

The Widening Church

(a) Roman Persecution. (b) Roman Tolerance. (c) Roman Submission.

The Organic Church

(a) The Primitive Orders. (b) The Diaconate. (c) The Presbyters. (d) The Bishops.

The Thinking Church

(a) The Rise of Christian Literature. (b) The List of Christian Thinkers.

The Centralizing Church

(a) The Evolution of Polity. (b) The Rise of Rome.

The Creed Making Church

(a) The Fathers. (b) The Councils. (c) The Creeds.

The Roman Church and Pagan World

(a) The Franks. (b) The Anglo-Saxons. (c) The Germans. (d) The Scandinavians.

The Papal Church

(a) The Full Headship of Rome. (b) The Separation of the Eastern and Western Churches. (c) Church and State from Charlemagne to Gregory VII.

The Imperial Church

(a) The Great Popes of the Middle Ages. (b) Rival Conceptions of Church and State. (c) Two Centuries of Conflict.

The Worshiping Church

(a) Liturgies. (b) Sacraments. (c) Cathedrals.

The Fruit Bearing Church

(a) Influence of Church on Morals and Life. (b) Clergy and Laity. (c) Monasticism.

The Speculating Church

(a) The Last of the Fathers. (b) The Schoolmen. (c) The Church and Literature. (d) The Church and Human Thought.

The Decadent Church

(a) Captivity and Schism. (b) Corrupt Morals. (c) Attempts at Reformation from Within.

The Church in Ferment

(a) Reformers before the Reformation. (b) The

Revival of Learning. (c) Contributing Elements to the Protestant Reformation.

The Reformed Church

The Lutheran Reformation.

The Calvinistic Reformation.

(a) The English Reformation. (b) The English Ultra-Reformation.

The Catholic Counter Reformation

The Protestant Church

(a) Its Creeds. (b) Its Politics. (c) Its Divisions. (d) Its Affirmations.

The World-Wide Church

(a) Heroes of Missions. (b) Conquests of the Cross. DR. G. GLENN ATKINS. First Church, Burlington, Vt.

At a conference to be held April 23-28, Bangor Theological Seminary is to present lectures by outsiders that are usually given at different times. Dr. E. D. Eaton is to give the course on Epoch Makers in the Religious Evolution of the Interior, Dr. A. H. Bradford that on The American Pulpit, Dr. P. S. Moxom that on Literature and Life. Besides the lectures, a portion of each day will be occupied by a conference led by different professors, which will prove inspiring and helpful to Maine ministers attending. Some of the topics for discussion are Present Tendencies of Theological Thought as Illustrated by Recent Literature, The Worship of the Church, Preacher versus Pastor.

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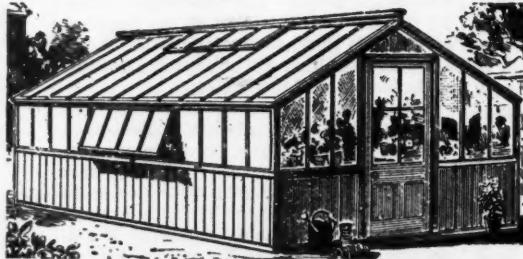
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DEPT. 8.

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In and Around Boston

(Continued from page 591.)

plies were accustomed gradually to the presence of Jesus during those forty days. As their spiritual natures grew, they recognized that spiritual body more readily. Jesus met patiently the different kinds of doubt with different tests until all were satisfied and each perceived in varying degree, it may be, that what he saw was the symbol rather than the earthly body.

Aside from actual information and stimulus from the lectures, there could not help but be an admiration for the symmetry of the outline and the co-ordination of each section to the other, making a thoroughly harmonious whole.

Belmont's New Building

After worshiping in a schoolhouse for seven years, Plymouth Church, Belmont, is anticipating the early completion of an attractive house of worship. This has been made possible by the generous action of the Congregational Church Union of Boston and vicinity, combined with sacrificing endeavor of the people and their friends. Last November the work of building was begun, after a vote of the union to give the church \$1,500 on or before May 1. This amount, with subscriptions which the people had secured, allowed a contract to complete the exterior and the social room in the basement. At the same time, the assurance of an additional \$2,500, should the church secure extra subscriptions, aggregating in all \$6,000, stimulated the devoted band, and a campaign during March brought the subscriptions of the people to \$6,612, the full amount needed to complete the church building without debt. The pastor, Rev. Burke F. Leavitt, has faithfully led the people in this successful effort.

England Revisited

Rev. J. S. Williamson of Haverhill spoke to the ministers concerning Men and Movements in England, where he has recently been for a nine months' residence. He reviewed several important questions now before Parliament, like land reforms, licenses, Education Bill, the labor question, and gave his impressions of prominent men in religious and political life.

A WOMAN DOCTOR

Was Quick to See that Coffee Poison was Doing the Mischief.

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and have suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day in 1904, a woman doctor told me to drink Postum Food Coffee. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and am still gaining, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough I expect to get the coffee poison out of my system.

"Now that a few months have passed since I began to use Postum Food Coffee, I can gladly say that I never know what a neuralgic headache is like any more, and it was nothing but Postum that cured me. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

Mr. Williamson thinks England is more of a republic today than America, and that John Burns has more power along certain lines than President Roosevelt. He called Joseph Chamberlain the "Jonah of English politics." The movement toward church union over there is strong and intense. It is thought by some Scotchmen that in three years there will be one united Presbyterian Church of Scotland, and one Anglican rector said he believed in union between the Free churches and the Established Church.

Growth in Kansas

IN LOCAL FIELDS

MC PHERSON. Rev. French Oliver has recently closed a union evangelistic meeting in which all the pastors and the Dunkard College heartily cooperated. Though in such an effort not all things said and done meet unanimous approval, in this case the people hung together and stood by the meetings. As a result, a city of 3,000 people reports 1,021 converts. Fifty-two united with the Congregational church at the first opportunity given, and many more will follow.

NEWTON. The church was greatly quickened by Dr. J. W. Fifield's two weeks' meeting and is placed upon a better spiritual basis. One outburst of spiritual enthusiasm resulted in appointing a committee to select themes and leaders for the weekly prayer meeting. Rev. W. B. Simmons, the pastor, believes in making the people run the church.

SENECA. This church in Northern Association shows its strength by running the Sunday school and some other departments of church life at high water mark between pastorates. Leading business men believe enough in the church to put brain and time into its affairs.

GREAT BEND. Under the pastorate of Rev. W. L. Sutherland, has not held special revival meetings; but the pastor has been watching for fruitage after continuous nurture in the Bible school and congregation. This church, the largest in the Arkansas Valley section of the state, reports the largest number of additions.

ALMA. This small church in East Central Kansas is spending about \$1,000 on enlarging the edifice to provide for primary Sunday school, adding new pews and improving the parsonage. It is one of many small churches in Kansas which justify patient continuance through dark days. Even at its weakest moment this church has been of mighty leavening power in temperance and moral upbuilding in a German, Catholic and Lutheran city. Rev. Dwight Dunham is pastor.

WESTMORELAND, up in the hills, eighteen miles north of Wamego and the Union Pacific Railroad is in a county seat of only about 600 people. Some doubted the wisdom of continuing. But Rev. C. J. Rives visited them and was called. Within a short time twenty have been welcomed to membership.

KANSAS CITY, First, Rev. J. Addison Seibert of Worcester, Mass., has lately been called to the pastorate. A new house of worship has recently been erected.

STATE GAINS

The 1906 Year-Book will report 170 churches in Kansas; 14,293 members; 1,564 additions; 14,464 in Sunday schools; 3,726 in Endeavor Societies. Benevolences were \$19,948, a decided gain; home expenditures \$164,565, a large increase because many churches have raised salaries, built new churches or made improvements. Kansas has made gains in each department during the last year.

W. C. W.

A Note From Canada

Embro will probably be the meeting place of the Congregational Union of Ontario and Quebec, June 4-9. The Union during its half century of organization has always met in cities, and the change to a rural community should prove interesting and profitable.

The Ontario Western Association met at Guelph, April 2-3, and made pre-eminent church union in connection with the United Brethren, and the larger movement with the Presbyterians and Methodists. Rev. Walter T. Currie, Chisamba, Africa, and Rev. F. A. Stevens of the China Inland Mission, spoke on missionary work in their respective fields. The closing evening was occupied with a vigorous practical address by Rev. J. B. Sileox of Toronto.

We are sorry to give to the United States another minister, but bid Godspeed to Rev. Thomas Leggette, who goes from Burford and New Durham to Bryant, S. D., on May 1.

J. P. G.

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For entertainment, consisting of luncheon and breakfast, offered to all delegates, missionaries and officials of the society and their wives, apply to Mrs. GEORGE C. MASTIN, 448 North Kenilworth Avenue, Oak Park, Ill.

Luncheon and dinner will be served in the Second Church at a small cost.

A special train composed of best Pullman equipment, Drawing-room Sleeping Cars, Dining Cars and first-class Day Coaches will leave New York 4.30 P. M. May 7th, and Boston 2 P. M. May 7.

Buyers of tickets when purchasing must ask for a certificate to the Congregational Home Missionary Society, which will entitle holders to return passage at one-third of the going rate.

Fare from New York to Chicago is \$20.00 and from Boston to Chicago \$22.00. The charge for a double berth is, from New York \$5.00 and from Boston \$5.50.

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